

Panentheism

Addressing

Humanity

Confined to a Universe

Daniel J. Shepard

Daniel J Shepard

Channel

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A gift

From me to you

From one soul to another

Peace

The Gift

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Note to the reader:

- The intent of the more than 20+ books is to provide enough material to prove the validity of panentheism not beyond 'all' doubt but to prove the validity of panentheism beyond 'all reasonable' doubt. The point being to elevate individual's and our species' perception of themselves in order to elevate human behavior on both an individual level and on a species level before we begin to step into the heavens.
- The series of books, Panentheism, emerged from earlier metaphysical editions and have been edited and retitled to more accurately reflect the true nature of their contents.
- I understand there are numerous stylistic, grammatical and spelling errors within all my work. I hope you as a reader can overlook such issues and focus upon the ideas being presented. I do not like to make excuses but all the material is, after all, free to the public and therefore producing no revenue stream.

Having spent more than a quarter of a million dollars on the web site: panentheism.com, 20+ books, presentations, videos, attempts to place the material in the hands of academics and the public... I found my resources insufficient for formal editing. It is perhaps best to consider the products of my work more as a personal log in the rough of what it is I have been entrusted, with the condition that I pass this material on to you.

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Panentheism.com

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Books by Daniel J. Shepard

Panentheism

- Vol. 1: Panentheism addressing Humanity's Purpose**
 - Vol. 2: Panentheism addressing Man made in the Image of God**
 - Vol. 3: Panentheism addressing Sci./Rel./Phil./and Prophecy**
 - Vol. 4: Panentheism addressing Volumes 1 – 3 Guide**
 - Vol. 5: Panentheism addressing The Physical and the non-Physical**
 - Vol. 6: Panentheism addressing Humanity Confined to a Universe**
 - Vol. 7: Panentheism addressing Free Will and Determinism**
 - Vol. 8: Panentheism addressing Anthropocentrism**
 - Vol. 9: Panentheism addressing Theodicy**
 - Vol. 10: Panentheism addressing Ethics**
 - Vol. 11: Panentheism addressing the Lack of 1st Cause**
 - Vol. 12: Panentheism addressing $E = mc^2$**
 - Vol. 13: Panentheism addressing The Mathematics of non-Members**
 - Vol. 14: Panentheism addressing Creation/the Void**
 - Vol. 15: Panentheism addressing Monism/Dualism**
 - Vol. 16: Panentheism addressing Nihilism**
 - Vol. 17: Panentheism addressing Language**
 - Vol. 18: Panentheism addressing Philosophy's Responsibility**
 - Vol. 19: Panentheism addressing Ockham's Razor**
 - Vol. 20: Panentheism addressing Symbiotic Panentheism**
 - Vol. 21: Panentheism addressing being 'the' Summit**
 - Vol. 22: Panentheism addressing History's Vector**
 - Vol. 23: Panentheism addressing Western Philosophy**
 - Vol. 24: Panentheism addressing Chaos/Complexity**
 - Vol. 25: Panentheism addressing Abbreviated Thoughts**
 - Vol. 26: Panentheism addressing The Whole of Reality**
 - Vol. 27: Panentheism addressing The Soul**
 - Vol. 28: Panentheism addressing God/Brahma**
- ...

More information can be found at my web site



www.panentheism.com

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The point being to elevate the individual's and our species' perception of themselves in order to elevate human behavior on both an individual level and on a species level before we begin to step into the heavens.

In today's environment it appears faith could use the assistance of rationality to overcome the forces of skepticism, relativism and nihilism. It is the intent of the series, Panentheism, to provide just such assistance.

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Panentheism, a small seed planted into the social fabric of our species. An idea which only takes one Greek word to express, 'panentheism' and three English words to explain, 'pan' all, 'en' in, 'theism' God. 'All in God' and with that simple phrase our species has the potential to change forever.

Author

Project Overview

1995 - 1996 Final draft of "You and I Together: Have a purpose in reality" completed. This was a process of coalescing forty years of thoughts regarding a Universal Holistic System. From these notes, a model was constructed. The impact was then examined regarding this particular model and the effect it would have upon humanity in terms of the most cherished concepts embraced by the individual as well as those embraced by our species.

1996 - 1997 Final draft of "In the Image of God" completed. This step involved testing the practicality of a Universal Holistic System. The work examines the ability of the System to resolve twenty futuristic socially-divisive issues and ten current socially-divisive issues.

1997 - 1998 Final draft of "Stepping up to the Creator" completed. Once the system had been developed, the impact examined, and the practicality tested, the Universal System needed to be formalized, expanded, and validated against what it is we believe - religion, what it is we observe - science, what is we reason - philosophy, and what it is we've been told about change - prophecy. The work takes on a three-dimensional matrix format. The matrix format was used to help the reader move in and out of the 900 various topics and levels of difficulty.

1998 - 1999 Final draft of the Cross Reference Guide and Index" completed. Because of the expansiveness of the project, the need arose to find a means of cross-referencing the intricacies of the project. This was accomplished through the development of a cross-reference sectioned into five categories: Questions Addressed, Flowcharts, Thematic Index, Index, and Glossary.

1999 First draft of CD completed: The project was converted into Adobe Acrobat format. This was done to make the project user-friendly. The CD assists the exploration of the project through the power of the search engine called Adobe Acrobat. The CD will be updated as the project progresses.

1999 First draft presently unfolding on site of "On 'being' being 'Being'" This is a technical work intended for deep thinkers. Its intent is, through constructive criticism, to examine the error of humanity's perceptual journey generated by philosophers over the last twenty-five hundred years. The Universal Holistic System of Symbiotic Panentheism acts as the foundation of the constructive criticism.

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1999 First draft of CD completed: Multimedia presentation of the www.wehope.com project as well as other misc. lectures. This series of lectures/presentations is made in person. Even philosophers must strive to apply practical applications to their work. The W.E. Hope Foundation is a nonprofit organization established by this philosopher in an attempt to apply the fundamental principles he espouses.

1999 CD - Part I. Audio readings of articles. The CD's are custom made. Please link to www.wehope.com for additional information.

1999 CD - Part II. Audio readings of articles. The CD's are custom made. Please link to www.wehope.com for additional information.

2000 Multimedia Presentation - A Universal Philosophy. This is a 981-slide presentation, in Adobe Acrobat format, that explores the means by which we could attain a universal philosophy. This presentation will be available for online viewing later this year.

2000 In the articles section of the Library page, a number of articles are available for viewing. These are works-in-progress and are intended to be incorporated into a new trilogy to be completed later this year.

2000 A new page "Reflections" has been added to the site. These are an account of my thoughts and reflections on a variety of philosophical issues and questions.

2000 A new page "Aphorisms" has been added to the site.

2000 A new page "Definitions" has been added to the site.

2000 - 2003 The final tractate of the third volume of a new trilogy was placed online. The complete trilogy - The War & Peace of a New Metaphysical Perception - introduces a new perceptual model of reality. The work is intent upon establishing the understanding of a new metaphysical system, which combines the Aristotelian metaphysical system of Cartesianism and the Hegelian metaphysical system of non-Cartesianism into one system. The three volumes of the new trilogy are as follows:

2001: Volume I - On 'being'

2001: Volume II - On 'being' being

2001: Volume III - On 'being' being 'Being'

2003 – 2005 Existence: In and of Itself - Introductory Work to Trilogy II: The War and Peace of a New Metaphysical Perception.

2004 Convert and place on line: The War and Peace of a New Metaphysical Perception to an Ontological Version.

2004 – 2005 Convert complete site from HTML to CSS / DHTML to stabilize site for the long term and to facilitate removing and reinstalling site if it becomes corrupted through use or hacking.

2005 New Site Appearance, Complete All Sections of the site except 'Latest

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Additions', Add additional sections to the site, and Complete Final Appearance of Site.

2005 - 2008 Move the project to the more advanced interactive www tool of blogging: Adding reason to faith URL: <http://pantheism.blogharbor.com/>

2009 Development of a new series: Understanding ...

2010 Understanding Reality: The four absolute truths secularists are intent upon eradicating are: 1. A Creator of the physical universe exists. 2.The true essence of the individual is made in the image of this Creator and is thus, by definition, divine in nature 3. The individual and our species exist temporarily in the physical for a reason. We have a purpose. 4.The void, ex-nihilo, creation from non-existence did occur. These four fundamental, absolute truths will be addressed in great detail within this book and will, beyond all reasonable doubt, be shown to exist as absolute truths. The theists need more than faith to establish their positions in this day and age and this work gives them what they need to rationalize their positions.

2011 Converting the work into a format compatible to createspace.com and kindle.com. Placement of work onto createspace.com and kindle.com.

2012 Understanding Reality

2013 Understanding the Soul

2015 Understanding God/Brahma

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Pantheism

... is the only understanding of reality rationally capable of addressing the
issue of ...

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To Err Is
Human
To Forgive
Divine

Alexander Pope

Aristotle moves our perceptual understanding regarding the system into that of being ‘the’ system filled with both abstract and concrete/physical functionality.

As such, abstract and concrete/physical functionality, with the help of Aristotle, now have a location within which they can be found. However, the understanding regarding the role of both abstractual functionality and concrete/physical functionality as well as the understanding regarding the interrelationship between abstract and concrete/physical functionality not only remain in a state of confusion but even more disconcerting, the existence of such an interrelationship is not recognized as a significant aspect of the ‘larger’ system.

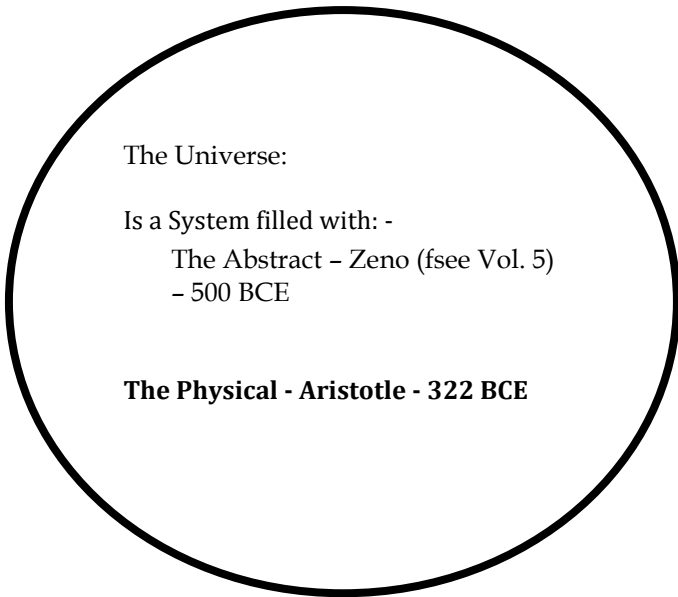
It is this state of this confusion which will be specifically addressed within this tractate.

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Pantheism resolving the Paradox Regarding:

Physical Confinement
Cartesian Systems
A Beginning Leading to an End



Understanding Evolving¹

¹ For the year 2000 CE, Humanity's entry into the 3rd millennium see page 157

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A Panentheistic Series

Volume 6

Panentheism ...

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Terms/concepts

Abstractual hedonism
Cartesian
Cartesian system
'Equality of principle'
Finite infinities
Finite finites
Infinite finites
Infinite infinities
Limited abstracts
Mimesis
Perceptual confinement
Physical hedonism
'reality' (lower case)
'Reality' (upper case)
Relativistic 1st principles
Unlimited abstracts
Virgin consciousness

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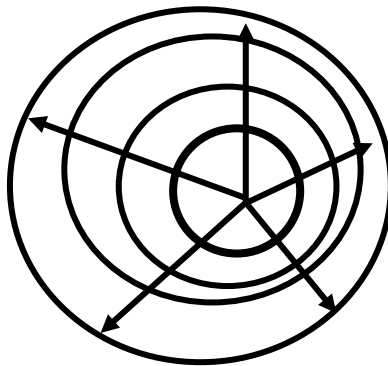
Panentheism addressing the concepts of ...

- **Physical Confinement**
- **A System being filled with Cause and Effect**
- **A Beginning leading to an End**

Part I: Creating the paradox of a Cartesian System

1. Introduction: Creating the paradox of a Cartesian System

Aristotle divided the universe into incremental layers of distance heading outward from a center. As such humankind became confined to the limits of 'a' system.



We are an amazing species. Confining humanity to the restrictions of a closed space does something to humanity's psyche. It does not matter if the confines are physical or abstract, the results are the same. Confinement generates an overpowering need to 'escape', to once again 'breathe' the air of expansiveness, to 'breathe' the air of freedom, to 'breathe' the air of the 'open spaces', to journey unimpeded.

Confinement can be physical or abstract. Examples of both types of confinement are exemplified as: a jail cell, an elevator, solitary, a domineering spouse, a religion, stress, and social labels.

Whatever the form of confinement, humankind has always attempted to throw off the oppressive weight, throw off the yoke of confinement. The desire to be free becomes our obsession, our driving force.

Perhaps the most significant, the most visible, means we have of throwing off the yoke of confinement is characterized through active vs. passive action.

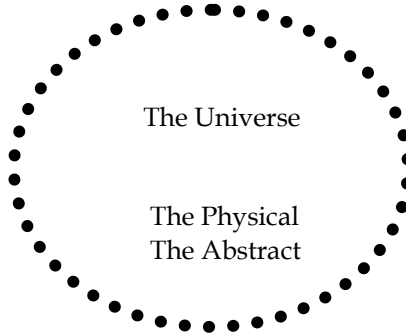
Genocide, spousal abuse, infanticide, obscene language, ostracism, proselytizing, abortion, incarceration, etc. in essence come down to a fundamental primitive instinct. Humanity appears to have an innate desire not to be 'cornered', not to be 'boxed in', not to be 'placed under', and not to be confined 'by' someone or something.

So, what does this have to do with Aristotle?

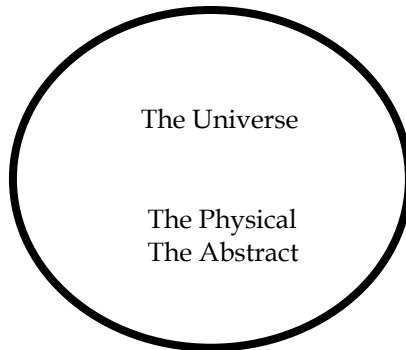
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Aristotle – 384 BC followed Zeno (Vol. 5) of Elea – 500 BC.

Aristotle moved the concept Zeno (Vol. 5) alluded to:



...and imposed a new perception upon the system:

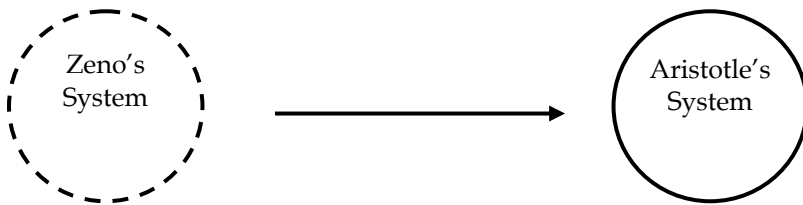


Isn't this the same perception Zeno (Vol. 5) developed? No, it is not.
Understanding the perception

Aristotle put into play for humanity and understanding the resultant effect upon us as a species as well as understanding the resultant effect Aristotle's system 'placed upon' us as individuals is what the first section of this article will address.

The second section of this tractate will address an alternative perception. In addition, the second half of this article will examine how such a new perception could and would retain the basic components of Aristotle's system while simultaneously retaining the basic components of Zeno (Vol. 5)'s perception.

So, once again, what exactly did Aristotle do to change Zeno (Vol. 5)'s 'system'? Aristotle closed the system:



The closure of the system was not necessarily a 'negative' development. Aristotle moved humanity in the direction of understanding our universe as a physical entity.

Aristotle's perceptions allowed science to evolve as just that, science. The development of science provided the means by which we could understand what lies within 'the system'.

Our problem as a species, however, does not exist with understanding what lies 'inside' Aristotle's system but rather understanding what lies 'outside' Aristotle's system.

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Our problems evolved through our decision to pay no heed to what ‘existed’ ‘outside’ ‘the system’.

Multiple philosophical paradoxes emerged through our decision to diminish the significance of the abstract.

Ethical issues developed through our decision to disregard the interrelationship between the abstract and the physical, between seamlessness and multiplicity.

‘Aristotle’s system’ leads us to the perception that ‘the whole’ is the universe and the universe is ‘the whole’.

‘Aristotle’s system’ leads to the philosophical perception that ‘God is dead’, metaphysics is dead, and philosophy reached its end with the development of the ‘Hegelian non-Cartesian system’.¹

It may have taken thousands of years, but philosophy, through ‘Aristotle’s system’ reached the same point science reached in the mid-twentieth century: Philosophy reached the point of ‘believing’ there is nothing ‘new’ to learn.

Philosophically much of society believes the only ‘new’ perceptions left to explore are simply variations of what we already ‘know’. In regards to science, how wrong we were, as the second half of the twentieth century so dramatically pointed out.

In regards to philosophy, philosophy is about to discover it is no different than science in this regard.

We cannot blame Aristotle for our having given up our pursuits regarding the essence of the whole, individuality, and the universe.

Aristotle did not force us to take the limited approach we took. We, humanity, made that decision.

In order to resolve our socially conflicting views and actions, we need to step back in time and begin to examine the entities of individuality, the universe, and the whole from a fresh perspective.

Philosophical paradoxes will remain paradoxes until we integrate all three entities into 'a' system we can understand

Science is probing the universe aimlessly. The overall picture of the universe remains invisible to science because philosophy has failed to provide the vision of a 'larger' picture of the universe.

Philosophy is responsible for providing a model explaining the purpose of the universe itself.

Such a model is needed by science in order for science to establish a 'directed' effort attempting to prove or disprove purpose, significance of the universe and the elements found within the universe, namely ourselves.

Such a model is the task of philosophy to develop. The model of the 'whole' is what philosophy/reason must develop.

Science measures, probes, and observes the universe. Mathematics formulates the universe.

Religion stabilizes actions of free will within the universe. Philosophy – and metaphysics in particular - expands our perception of the whole and defines the role the universe and the individual play within such a system.

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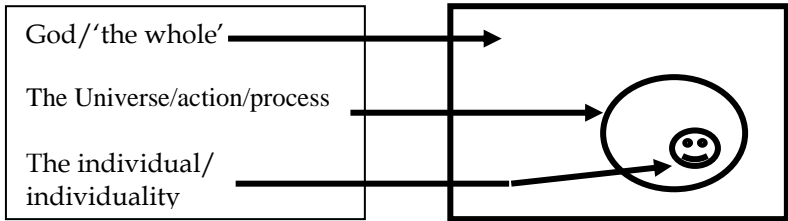
Science has been making phenomenal progress in terms of measurement and observation.

Science, however, does not understand what it is it is measuring and has been given no direction as to the models it should be testing regarding the whole.

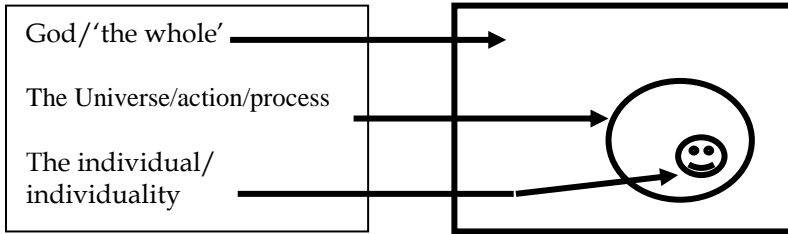
As such, science measures the ‘infinitely’ large and the ‘infinitely’ small, but science does not test these forms of measurement against a ‘model’ of the whole other than the model provided by Aristotle two thousand four hundred years ago.

The model: The whole system is the physical universe and the physical universe is the whole system.

Is there an alternative? Absolutely, symbiotic panentheism, the individual being God, is a new metaphysical perception.



Now science may say: 'There is nothing 'outside' the universe.' If this is the case, then we must begin to understand just what this means regarding action and the individual. If there is 'nothing' 'outside' the universe,



... then we must begin to understand just what this 'nothingness' is which is 'outside' the universe.

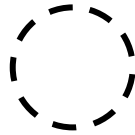
The scientific statement, 'There is nothing 'outside' the universe', does not put an end to the debate regarding an 'outside' to the universe. The statement does not put an end to the debate regarding the three concepts: God, action, and the individual.

However, if this work in essence is about resolving paradoxes, just what do the concepts of metaphysics; violence, and confinement have to do with Aristotle? That is exactly what we are about to discover.

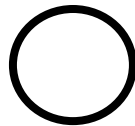
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2. Incremental concentric circles

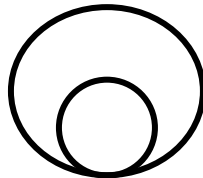
Aristotle's perception of the universe began with Zeno (Vol. 5):



Aristotle added to Zeno (Vol. 5)'s perception. Aristotle added the concept of 'a' system to Zeno (Vol. 5)'s perception by taking a potentially open and/or closed system and converted it to 'a' closed system. As such, Aristotle's system looked as follows.

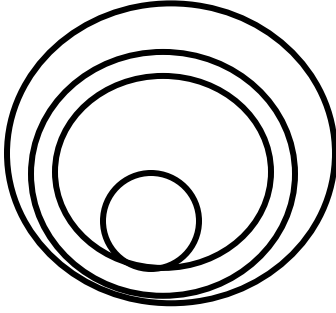


Which expanded becomes:

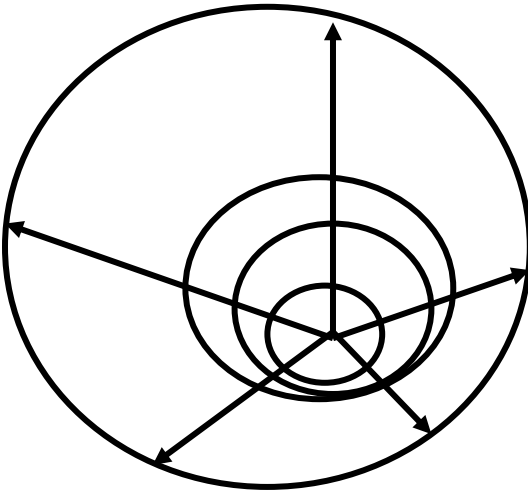


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... and then becomes:



ad infinitum.



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Now ‘ad infinitum’ does not apply only to an infinite number of additional circles expanding outward. ‘Ad infinitum’ applies to circles ‘branching off from’, levels of vacuum potentials, strings ‘within’, strings throughout, ‘holes’ ‘within’ going from place to place, creating additional physical-ness ‘within’, reaching points of universal heat level equilibrium, etc....

Aristotle’s system, a closed system, a Cartesian system, ‘created’ a perception of ‘reality’ as opposed to creating a perception of a larger ‘Reality’. Limits were placed upon the whole, upon ‘Reality’. The limits became defined as physicality, multiplicity, and incrementalism.

As we shall see, the two words, the two perceptions – ‘reality’ and ‘Reality’, have a phenomenally different implication for us as individuals and for us as a species.

The lower case ‘reality’ applies to the physical universe, which may or may not be the ‘whole’.

The upper case ‘Reality’ applies to the ‘whole’, recognizes the ‘whole’ may be ‘greater’ than the physical, greater than the concrete, greater than our universe, ‘greater’ than various aspects found ‘within’ time, greater than various aspects found immersed ‘within’ time, greater than various aspects found to have time ‘attached’ to them.

Aristotle moved Zeno (Vol. 5)’s concept of an open system represented by a dotted line, to a closed system represented by a closed circle.

The ‘closed system did not characterize its outer boundary by how far one moved outward, nor was the ‘closed’ system limited to a degree of complexity imposed upon the ‘closed system. R

Regardless of the complexity and regardless of the expanse of distance found within the system, the fact remained the system was closed.

The perception of a ‘closed system’ philosophically, scientifically, and religiously generated a fundamental principle, which was and is found permeating all original perceptions to emerge since the time of Aristotle.

The underlying principle, the foundation, the first and foremost principle of action operating within this closed system was a principle one might refer to as ‘Cartesian perceptions’.

What is meant by ‘Cartesian’? When we speak of Cartesian, we are not referring so much to Descartes and his perception of metaphysics as we are referring to the metaphysical concept of what is. In short, we are referring to the concept of total reality as opposed to a portion of reality.

Condensing this thought even further: When we refer to Cartesian, we are referring to a closed system as opposed to an open system or one might say: Kantian system as opposed to Hegelian system.

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3. The intricacies of concentric circles

Aristotle ‘advanced’ Zeno (Vol. 5)’s concepts of ‘a’ system. Zeno (Vol. 5) had not meant to imply his system was ‘a’ system.

It could be argued Zeno (Vol. 5) left in place his perception of just what ‘a’ system of multiplicity and seamlessness was and how the two interacted. It could be argued:

Instead of leaving us with ‘a’ system, Zeno (Vol. 5) left us simply with an elementary understanding that ‘seamlessness’ and ‘multiplicity’, the abstract and the physical, exist.

Zeno (Vol. 5) left us with the impression we could expand our perceptions to include the abstract with our concepts of the physical.

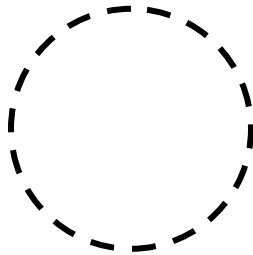
Zeno (Vol. 5), not knowing how to build such a model, left us with a perception of ‘a’ system of reality, which ‘was’ but at the same time, ‘was not’ enclosed. Zeno (Vol. 5) was uncertain if the two, seamlessness and multiplicity, could exist separate from each other.

He was uncertain if multiplicity and seamlessness could exist one ‘within’ the other or instead if the two existed side by side. In fact, Zeno (Vol. 5) was uncertain if both multiplicity and seamlessness existed or if just one or the other existed.

Zeno (Vol. 5) was overwhelmed with uncertainty regarding not only the existence of multiplicity and seamlessness but also with the interrelationship between the two.

Because Zeno (Vol. 5) could not resolve the issue of modeling the interrelationship of multiplicity and seamlessness, Zeno (Vol. 5) left his system ‘open’.

Out of respect, Zeno (Vol. 5)’s system is drawn as being enclosed in a dotted line.



Such a depiction embraces the concept of a potentially ‘physical universe’ with a ‘way out’ for its occupants. What one was to go ‘into’, as one left the physical confines of the universe, was questionable.

That is not the point however. The point is, Zeno (Vol. 5) ‘left’ a ‘way out’ of his system. Recognizing his limitations for his particular point in time, Zeno (Vol. 5) conceded the perceptual development of what lay ‘outside’ ‘the’ system to future philosophers and in particular, to metaphysicians.

Again, we come back to the question: What did Aristotle do to advance the system Zeno (Vol. 5) put into place? Aristotle took Zeno (Vol. 5)’s system, which was enclosed by a dotted line and filled with the physical and the abstract, and ‘advanced’ it through the process of converting the dotted line to a solid closed circle.

Suddenly, with this simple action, humanity found itself enclosed, confined.

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Aristotle did not intentionally imprison humanity within the metaphysical confines of limited 'location' nor was Aristotle intending to subjugate humanity to the unavoidable repercussions,ⁱⁱ which were naturally to follow such confinement.

Regardless of what Aristotle intended, however, the results remained the same, humanity became confined and as such, humanity became an animal caged. The result, the repercussions of being caged manifested itself as it does with all animals.

Humanity, sensing itself caged, began to pace back and forth within its cage.ⁱⁱⁱ Humanity found itself embracing its past acts of violence. Humanity found itself 'improving' upon its past actions of 'mimesis' as Renee Gerard fully explains in his various works.

Abstractions cannot be 'bound', caged. The physical can be 'bound', caged. Having found ourselves 'bound' we began to 'see' ourselves as physical 'beings' rather than abstractual 'beings'. As time moved forward, what we observed, scientific theories of the universe supported by measurement, did nothing but reinforce such a perception.

Aristotle's perception of 'a closed system', the development of a model, and of 'a' Cartesian system of reality was to remain with humanity for thousands of years. Humankind is a very innovative species.

As we developed, we encountered religious, philosophical, and scientific perceptions, which were to challenge and shake the very foundations of Aristotle's 'closed system' perceptions.

Aristotle, however, had verbalized a principle, which was so fundamental it was inconceivable to deny. As such, each scientific principle, philosophical principle, and religious principle was modified, shape-shifted to fit the one fundamental concept of Aristotle's:

All things must fit some place within the parameters of our universe. Since we have never remained stagnant as a species in terms of perceptual developments, faith, observation, and reason, we have advanced Aristotle's perception to the point of creating a very complex 'closed system' indeed. Were it possible, Ockham would be absolutely turning over in his grave.

So it is, the concentric circles created by Aristotle became all manners of circles, convolutions, involutions, bubbling up, bubbling down, levels of potentiality, and inclusions of strings from one end of reality to another.

Never a word was spoken regarding what lies 'outside' it all, what lies 'outside' matter/energy/time. Only whispers were heard regarding what the concept of 'outside' means, what Reality/Totality vs. reality/the universe is. The concept eventually did evolve that we should be 'appreciative', 'beholden' for our existence.

We, over time, began to understand we were not 'needed' by Totality.

However, the questions did not arise as to just how we as individuals and how we as a species fit into such a concept as Reality vs. reality.

Nor did the question arise as to how we as individuals and how we as a species fit into the mechanism of Totality.

The question did not arise as to what reasonable, observable, and believable part we play in such a 'system'.

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As things evolved over time, the complexity of Aristotle's system became enormous.

As such, philosophy/reason had little option but to take a stand. Philosophy had to stand with or against the religious and scientific developments built over the two and a half millennium following Aristotle.

Philosophy, after centuries of debate, moved in the direction of protecting Aristotle's idea of a closed system.

Over time, philosophy, having nothing else to offer, embraced Aristotle's system, a 'Cartesian' system.

For a long time, philosophy stood alone and isolated from the debates both science and religion were initiating regarding the whole being a 'closed system'. Isolation, however, is a lonely and unnatural state not only for individuals but for academic studies as well.

The process of belonging took one simple act. Recognizing this, philosophy acted. Philosophy acceded to its desire to belong.

As is the case with most initiation rites, the act of becoming a part of the group, required one basic act: The initiation rite required the act of 'compromising' one's principles. Philosophy compromised its principles with one simple statement.

Philosophy declared: We cannot 'know' truth to be truth. With that statement, philosophy relegated metaphysics to the ash heaps of the mythical, the supernatural, the occult. Philosophy announced metaphysics to be dead, to be an outmoded perceptual tool.

With that simple statement, philosophy became conformist and humanity became confined to limits. With that simple statement, humanity became subjected to the acceleration of all the negatives, which go hand in hand with confinement.

Some would regard philosophy declaring, 'We cannot 'know' truth to be truth.' is simply an honest statement. In terms of absolutisms, that may be the case.

One must not forget however, that the same applies to everything we state to be a 'fact'. 'We cannot 'know' truth to be truth' applies to all 'absolute' scientific observations and principles and to all 'absolute' religious fundamentals and cornerstones.

'We cannot 'know'...' applies to all statements of 'fact' made not just be philosophy but to all statements of fact made by science and religion as well.

It was not the statement, 'We cannot 'know' truth to be truth.' which caused philosophy to have compromised itself.

What caused philosophy to compromise itself was the acceptance of philosophy to place such a perceptual principle upon itself while not applying this same perceptual principle to science/observation and religion/faith.

In short, philosophy not only accepted but also initiated a double standard. Philosophy set one standard for itself and another for science and religion.

Should philosophy have expected science and religion to 'apply' the principle, 'We cannot 'know' truth to be truth', to themselves?

Actually, no, it had no right to apply such a standard upon these two means of perceptual development. Philosophy rather should have done what science and religion had done.

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Philosophy should have accepted the concept, ‘We cannot ‘know’ truth to be truth.’ and moved on from there.

Philosophy should have accepted the ‘fact’ of the statement: ‘We cannot ‘know’ truth to be truth.’ and proceeded to say: That may be the case but we can define ‘truth’ to be ‘truth’ as best we can and proceed from there.

That is hindsight. The point is we can learn from the past and having done so, change the future.

There is no denying the past is the past and there is no denying humanity became a ‘caged animal’.

As such, ‘mimesis’ became our driving force, our fundamental behavioral motivator. Mimesis, the process of patterning behavior using a template of existing behavior, animalistic behavior, became the rational ‘thing to do’.

Irrational, contradictory, intolerant actions of fear and desperation became a major characteristic of humankind.

Now this is not to say such actions did not exist ‘before’ Aristotle. Rather it simply says we had two options open to us after Aristotle established his works.

Option 1 was to pursue our understanding of Zeno (Vol. 5)’s ‘seamlessness’, the understanding of abstraction, the understanding of knowledge, knowing, awareness of one’s very awareness.

Option 2 was to pursue our understanding of Zeno (Vol. 5)’s ‘multiplicity’, the understanding of the physical, the understanding of matter, energy, thermodynamics, entropy, innate characteristics of atoms, molecules, and physical forces/laws.

Option 1 would lead to the rejection of mimesis. Option 1 would establish the rational understanding of ‘altruistic’ behavior, ‘spiritual hedonism’

Option 2 would lead to the acceptance of mimesis. Option 2 would establish the rational understanding regarding ‘physical’ behavior, ‘physical hedonism’.

Aristotle took one step down the path of ‘multiplicity’ and we, humanity, followed him and never looked back.

Thus, it is that mimesis, physical hedonism, became the rationale for the next two and a half millennium.

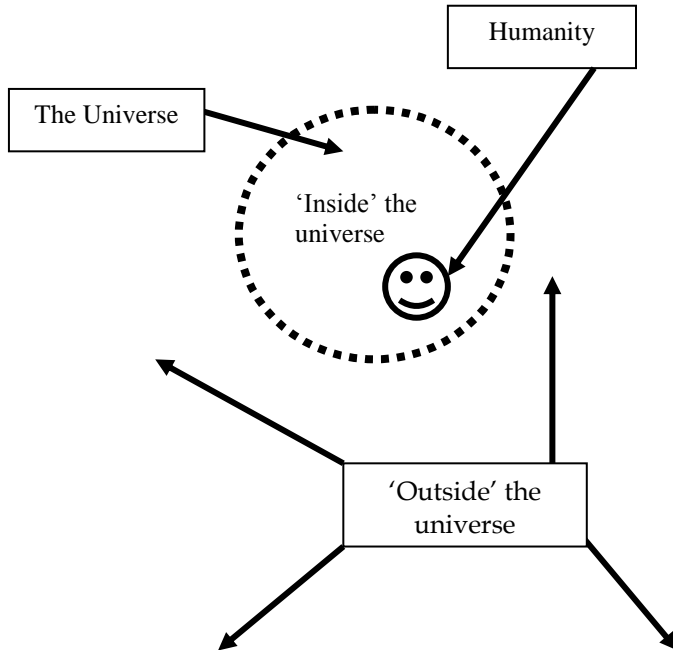
Physical hedonism and mimesis did not become humanity’s main behavioral thrust due to historical trends, nor did physical hedonism and mimesis become humanity’s main behavioral thrust because Aristotle suggested this path was the path to follow.

Physical hedonism and mimesis simply became the extension of Aristotle’s work because we, humanity, decided it should be so.

Zeno (Vol. 5) left an infinite number of doors open for understanding the potential significance of abstraction/seamlessness.

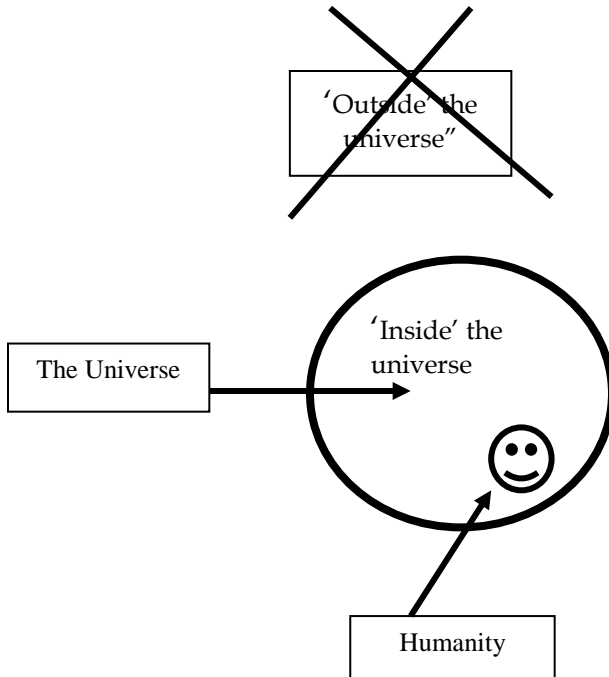
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Aristotle: We can understand the 'inside' through measurement and observation.



Aristotle closed all the doors but one. Aristotle left the concept of metaphysics in place. It was, therefore, not Aristotle but philosophy itself, which came along and shut the last remaining open door, giving us:

Philosophy: We cannot understand what it is we cannot measure or observe.



Philosophy drove the final nail in coffin of metaphysics. Philosophy closed all options regarding an outside to the universe. Philosophy isolated humanity from the 'outside' and thus limited us to a form of perceptual confinement.

Now we cannot 'blame' Aristotle for limiting us. We did not have to go exclusively down the path upon which Aristotle stepped. That was our choice. We had the free will to retrace our steps at any point in history.

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We chose, however, to go down the path of ‘seeing is believing’. We, you and I, chose to go exclusively down the path of measurement, the path of hypothesizing and testing.

We, you and I together, chose to go exclusively down the path of ‘the physical is what is’, the path of ‘the abstract is simply an innate characteristic of intelligence which in turn is created through specific molecular formations.

It was our choice and we made it. We are still making it today. The doors leading to the understanding regarding the interrelationship of the abstract and the physical remain shut not because we cannot open them but rather they remain shut because we choose not to open them.

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4. Confinement is confinement

The most basic, the most fundamental driving force we have permeating our species' essence is not the desire for sex, nor is it the need for food, nor the want of shelter.

The most basic, the most fundamental driving force we have as individuals and as a species is the need for 'open' space, the need for freedom.

If we cannot find physical space, we create it in our minds. Now many biologists would disagree.

Biologists would argue that a man would crawl into the confinement of a small box to obtain food, to seek shelter, or to engage in sexual acts.

That may be true but they speak of the physical and ignore the workings of the mind.

To be enclosed physically is one thing to be enclosed mentally is quite another and to be enclosed perceptually is still another.

The most confining of all these forms of confinement is perceptual confinement. Perceptual confinement becomes a process of 'enclosing' our knowing, enclosing our very souls, enclosing our very essence.

We chose to go down the path of 'seeing is believing'. We choose to go down the path of 'seeing is believing'.

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There is no denying such a choice is perhaps the most obvious choice. This path is 'something' we can 'see'.

This path is 'something' we can measure. We can see we are in the universe. We can see we are surrounded by the physical. We can see we are surrounded by time. We can 'see' we are immersed in time.

Regardless of 'how rational' such a choice may be, the point remains: 'Aristotle's system' encloses us within the confines of the obvious, encloses us within the confines of the physical.

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5. The concept of Cartesian

Let's look at the concept of confinement and 'see' if we can understand how it is we got into this predicament.

The concept of the essence being separate from the body evolved religiously long before it emerged philosophically, rationally, and long before it emerged through the process of reason.

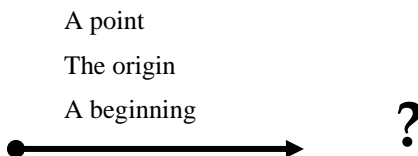
Since Aristotle, we have scientifically reduced the concept regarding the simultaneous independent existence of the physical and the abstract to that of being simply an interesting anomaly.

At the same time we have elevated the concept of the abstract being an innate characteristic of the physical to the level of being what is rational.

The rationality regarding the abstract emerging 'out of' the physical in essence is a process of embracing Cartesian reality and rejecting non-Cartesian Reality.

The concept of Cartesian perception is credited to Descartes although the philosophical debate raged long before Descartes emerged upon the scene.

An interesting process of looking at the concept of Cartesian rationality is through the use of mathematics:



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A beginning exists and leads to ‘?’

A beginning exists and leads to perhaps an end, perhaps not

Beginning/end emerges in a simplistic fashion

A question emerges:

1. How long does it take one to get to the end if one can ever in fact get to the end?

The concept of mortality vs. immortality enters the realm of mathematics



A beginning exists and leads to ‘?’ in two vs. one direction.

A beginning exists and leads to perhaps an end, perhaps not.

Beginning/end emerges in a complex fashion

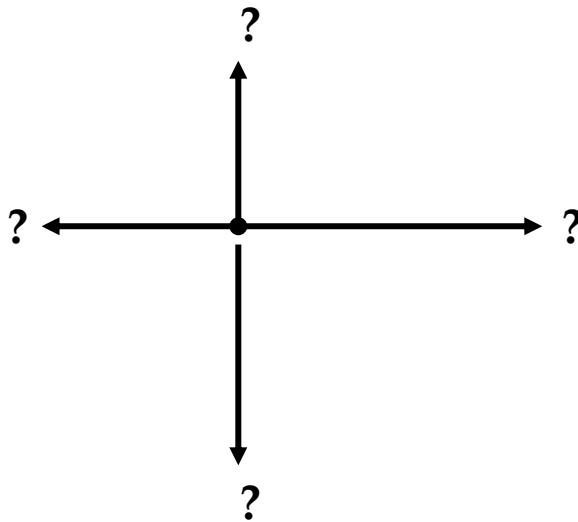
Three new questions emerge:

1. If one travels backward through time can one change what ‘was’ and would this change what ‘will be’?
2. If one travels backward through time can one change what ‘was’ and would this change what ‘is’?

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3. If one travels backward through time can one change what 'was' and if so what became of the 'old' 'what was'?

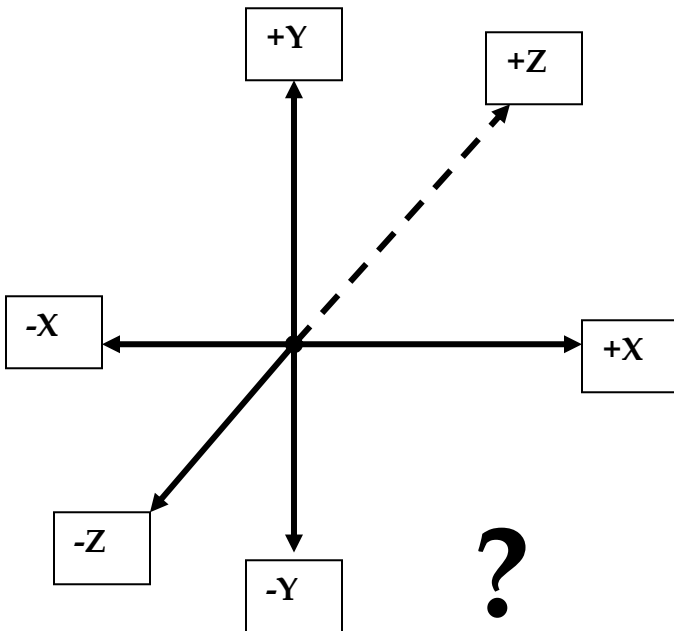
The concept of 'negative time' enters the realm of mathematics and philosophy becomes confused.



Beginning/end remains and its complexity accelerates geometrically.

A fifth question emerges:

5. If one can travel forward and backward in time, how does one travel 'up' and 'down' in time?



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Beginning/end not only gain an additional dimension but also gain the characteristic of expanding in a geometrically complex fashion.

Beginning/end become a three dimensionally 'Cartesian' form of complexity.

A sixth question emerges:

6. If one can travel 'forward', 'backward', 'up', and 'down', in time, can one slide sideways through time?

Now it is not being argued that the concept of a Cartesian existence, an emergence of the essence of the individual as an innate characteristic of the very physicalness of the body, evolved from the examination of Cartesian mathematical depiction of physical space itself.

What is being suggested is that Aristotle, through the process of 'closing' our universe, initiated the process of pointing humanity in the direction of examining what we 'see'.

Aristotle pointed humanity in the direction of accepting the principle, 'Seeing is believing.' and rejecting all else.

Aristotle pointed humanity in the 'scientific direction'.

Humanity, following Aristotle's lead, drew 'legitimate' conclusions from these observations, 'laid' 'legitimate' foundations based upon a Cartesian system.

Humanity, emulating Aristotle, proceeded down a path it would find almost irrefutable. The direction of 'seeing' is 'believing' evolved into 'seeing' 'is' what 'in fact' is.

Humanity began the process of accepting science/observation, as not only its main form of perception but also its only 'believable' form of perception.^{iv} Humanity's other forms of perception, the perception of faith and the perception of reason were to take on new meaning.

The perception of 'faith', believing in what one cannot see, was to become questionable and the perception of 'reason', attempting to rationalize the function of 'knowing', was to ironically become an irrational exercise.

As time passed, our perception of 'reality' became increasingly complicated.

With each new scientific observation regarding the laws of our universe, philosophy found the concept of 'truth' and the understanding of metaphysics became exponentially more complex.

Philosophy made a stand and declared: 'Cogito ergo sum.' 'I think therefore I am.'

This simple statement led to the understanding that from the point of view of others, I may not be, but from my point of view, I am.

The universe exists in my mind but it may not exist.

Totality greater than myself may not exist but if I exist and totality 'outside' myself does not exist, than there is still the sum total of myself.

Strangely enough, this 'truth' did not arise as the 'first' truth but rather became established after the establishment of two other truths.

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Aristotle moved ‘truth’ from existing as one basic truth, one first principle, to existing as two basic truths, two first principles from which all other truths, first principles sprung.

Before Aristotle, religions held to the concept that God/Totality exists.

Aristotle brought forth the concept of science, which produced the basic ‘truth’: the universe exists.

Religion thus had its first principle; first truth and science now had its first principle, first truth.

Descartes would introduce philosophical, metaphysical first ‘truth’, first principle.

Thus two basic truths, two first principles would now become three basic truths, three first principles.

Now truths, vying for the position of being truths, became: for religion - God/Totality exists, for science - the universe exists, and for philosophy – I, the individual, exists.

Through it all, the concept of beginning/end remained intact for it permeates every ‘observable’ region of our universe. Through it all, the concept of Cartesianism remains. Through it all, the quest to find the ‘beginning’ point, to find the ‘beginning’ cause remains. Through it all, the quest to establish which of the three ‘truths’ was the first truth was the ‘true’ first principle.

Finding 'first' truth became the holy grail of science, philosophy, and religion. The concept of seeking 'the' 'first' truth, which in turn leads to the development of other truths, created a quest for which of the three, totality, the universe, or individuality, is 'in fact' 'the' first truth.

So it is Cartesianism, the concept of beginning/end, became a critical factor in the quest for truth.

Cartesianism, beginning/end concepts, being the primary perceptual principle of science, grew in importance as the influence of science grew in importance.

To better understand the concept of Cartesianism, lets examine a few characteristics of 'a' Cartesian system.

A Cartesian system has an 'origin', has a 'zero' point, has a 'location' from which one begins.

All systems found 'within' such a system, found 'within' a Cartesian system, also have an 'origin', have a 'zero' point, have a 'location' from which they begin.

So it is metaphysics originating from 'within' a Cartesian system, exploring 'truths' found 'within' a Cartesian system, perceive truths to have an 'origin'.

This is why metaphysics yearns to find, attempts to define its beginning point, its 'first truth', its fundamental principle.

A Cartesian system of spatial depiction has a point of origin. The point of origin within a spatially oriented Cartesian system is the intersection of the 'x', 'y', and 'z' axis.

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When one first studies this point of origin, the point of origin is presumed to be a 'fixed' point. As one becomes familiar with the system, one begins to realize the point of origin is not 'fixed' but can be shifted in space.

This shift of the origin does not destroy the Cartesian system, nor does it change the actual location of permanently fixed points.

The shift of the origin does not change the perception we have of the 'locations' in space but simply changes what appears to be the 'origin'.

The shift of the origin changes the name, the coordinates we give to the permanently fixed points but this does not change what the point is nor does it change the characteristics of the point nor does it change the relative location, the relative abstract function of one point to another.

Now all this sounds complicated and confusing. Perhaps putting a name to the concept would help. We could call the concept an existence of 'relativistic perception'. Relativistic perception does not change what 'is' but simply changes one's perception of what is.

Now what does this have to do with Aristotle? What does this have to do with philosophy? What does this have to do with metaphysics? What does this have to do with 'first truth'?

Aristotle closed Zeno (Vol. 5)'s open universal system. Aristotle 'created' a system 'within' which both the physical and the abstract could be found but 'from' which neither the physical nor the abstract nor both the physical and the abstract could rationally 'escape'.

Under Aristotle's direction, confinement became true confinement. Thus, Aristotle directed us to examine first truth from 'within' the confines of 'the' universe.

Aristotle directed us to 'find', 'look for' first truth 'within' the universe. Aristotle directed us to look for first cause within the confines of the universe having forms such as 'a' primal atom from which the big bang 'originated', such as the source of 'Om', such as the source of the our very essence, and such as the origin of the soul 'within' physicality.

It is important to reemphasize over and over again that Aristotle did not 'force' us to move primarily in the direction of 'closing' the system upon ourselves.

We closed the system upon ourselves through our desire to find answers to the questions: Where am I? What am I? and Why do I exist?

It was the desperate desire to find the answers to these questions, which motivated us to 'close' the system.

And it was the closing of the self-imposed closing of the outer boundaries of our perception, which caused the concept of 'knowing' 'truth' to become a perceived unsolvable paradox.

The process of 'closing' the system led to the concept of 'physical reality' becoming 'the' 1st principle, first truth.

The 1st principle, the 1st truth began to emerge as: The universe exists. As this 'truth' emerged, the concept of 'seeing is believing' initiated the acceleration of the acceptance of this truth as being the 'first truth'.

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In Zeno (Vol. 5)'s open system, the individual becomes 'knowing' and the physical body becomes just that, the physical.

Such a statement appears to reinforce the concept of dualism, the perception of the physical and knowing being separate

In a 'closed' Cartesian system being examined from 'within' itself, perceptions emerge such as: If the physical is 1st truth, then 'knowing' evolves out of the physical.

As such 'knowing' becomes an innate characteristic of the physical. The conclusion: Knowing is the 2nd truth and evolves out of the 1st truth: The universe exists.

Again: What does this have to do with Aristotle? Aristotle closed the semi-open system of Zeno (Vol. 5). Aristotle established the perceived 'undeniable' 1st truth: the universe along with its observable features is 'the' system'.

The individual evolves out of the physical and there was no place to put the abstract other than label it, perceive it as nothing other than an innate characteristic of the physical.

In short, Aristotle in essence established the concept of monism from which philosophy; try as it might over the next twenty-five hundred years, never recovered.

Zeno (Vol. 5) had established the initial understanding of dualism, the physical body and abstract 'knowing' are separate entities. Both seamless and multiplicity exist simultaneously.

Both the physical and the abstract exist independently of each other while existing dependent upon each other. Both the abstract and the physical are 'real' yet 'real illusions'.

Zeno (Vol. 5) was not sure how such a system would appear perceptually. Zeno (Vol. 5) was not sure how such a system could be understood.

Nevertheless, Zeno (Vol. 5) took the first philosophical step towards understanding such a system by stating the obvious:

Seamlessness and multiplicity exist. In order to accommodate such a perception, Zeno (Vol. 5) left the system semi-closed or semi-open depending upon one's point of view.

Aristotle, who was to follow Zeno (Vol. 5), closed the system. Aristotle established a linear perception of truth.

Aristotle established the '1st truth': The universe exists.

There is no 'denying' the fact, the universe exists, for it is 'obvious', we can see it.

Aristotle established: Individual 'knowing' and 'summation of knowing'/the whole are not 'facts' for they are not 'observable'.

The result: The universe exists is 'the' '1st truth, and all other truths evolve from this 1st truth and as such all other truths take second place to the most basic of truths, take second place to the 'holy grail': The universe exists.

The result: Not only is a solid foundation for monism established, but monism also gains an edge over dualism.

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6. Cartesian Systems

A Cartesian system is:

1. A closed system: ‘what is ‘is’.
2. A system with a beginning
3. A system leading to a state of permanent equilibrium

Now who is to deny such things as obvious as these and that is exactly the point of view from which Aristotle came.

The genius of Aristotle was in the stating of the obvious.

However, the obvious was the obvious because the perceptions of the day were just that, perceptions of ‘the’ day.

A broader perception, a more intuitive perception was not conceivable by men of science or religion for they saw what they saw and believed what they believed.

Philosophy, reason, was not the issue. Faith and observation, believing and seeing superseded reason.

Neither the concept of an existence with no physical substance, nor an existence of the physical immersed ‘within’ the non-physical nor the concept of a ‘nonphysical’ immersed ‘within’ the physical was conceivable. Such discussions were unreasonable to people in the 500s and 300s BC.

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What was obvious for the time was that the perceived physical was immersed within itself. Such an existence was verifiable while the concept of ‘knowing’; the concept of abstraction was unverifiable by anything we could see or believe and for that matter by anything we could reason. Zeno (Vol. 5) alluded to an existence of seamlessness, abstraction, but Zeno (Vol. 5) could not verify its ‘existence’.

It may have been Aristotle who was to ‘close’ Zeno (Vol. 5)’s system, who was to close the open border surrounding the physical.

However, it was science and religion, which were to take their advancements over the next two thousand years and mold them to Aristotle’s closed system.

Now this was not a ‘necessary’ movement on the part of science and religion. Science and religion could have just as well have molded their advancements to Zeno (Vol. 5)’s suggestions regarding a possible abstractual existence.

However, science and religion examined Aristotle’s perceptions and agreed they were logical.

They then molded their initial perceptual developments to Aristotle’s system, a closed system.

As time passed, religion and science found themselves increasingly entrenched, increasingly committed to ‘a’ closed system.

Traditions, perceptions, principles, laws, cultures, and fundamentals became so entangled with the concept of a closed system that science and religion could not turn back.

To turn back took on the appearance of having to scuttle their most cherished ceremonies and establishments.

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Science and religion could have just as well molded their observations and beliefs to the open system Zeno (Vol. 5) had initiated.

Philosophy could have reinforced the alternative action on the part of science and religion by offering a more expansive view of what existed ‘outside’ the system.

Philosophy could have moved the concept of an exclusively closed system into being a closed system located ‘within’ an open system.

Such a perception would have established the concept of a Cartesian system, the physical, being located ‘within’ an open system. In essence, this would have established a Cartesian system within a non-Cartesian system.

This would have established a Cartesian system powering a non-Cartesian system.

This would have established a system where all the parts make up the whole but the whole is not equal to the sum of its parts, rather the whole is greater than the sum of its parts.

Before we can understand such concepts, we must further examine the paradox created by a closed system.

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7. The paradox of Cartesian Systems

A Cartesian System is:

1. A closed system
2. A system with a beginning,
3. A system leading to a state of permanent equilibrium

1. **A closed system:** The only conceivable perception of reality during the time of Aristotle was that ‘reality’ existed as it was as opposed to ‘reality’ existing as a potentially expanding entity. Eventually the constancy of the physical moved to being potentially expanding but in essence, due to its closed nature, remained static for there was no ‘outside’ within which to ‘expand’. Such a system produced the perception: If the universe, the physical, dissolved into nothingness, nothingness would be all that remained. This led to the concept that the ‘creator’ of the universe was ‘within’ the universe, ‘was’ the universe. This is a pantheistic approach vs. a panentheistic approach. Pantheism as opposed to pantheism takes the approach: If the universe, the physical, dissolved into nothingness, nothingness may remain but this nothingness would be ‘located’ ‘within’ the creator, which in turn would remain part of the creator.

2. **A system with a beginning:** Aristotle’s system conceived of a beginning to all that existed within the universe and ignored the concept of: What if the physical dissolved? What would remain? This was a senseless question to Aristotle for the concept of nothing did not exist. The concept of ‘nothing’ had been suppressed^v by the Greeks. In essence, Aristotle’s system had no end and no beginning. The universe, the physical, always

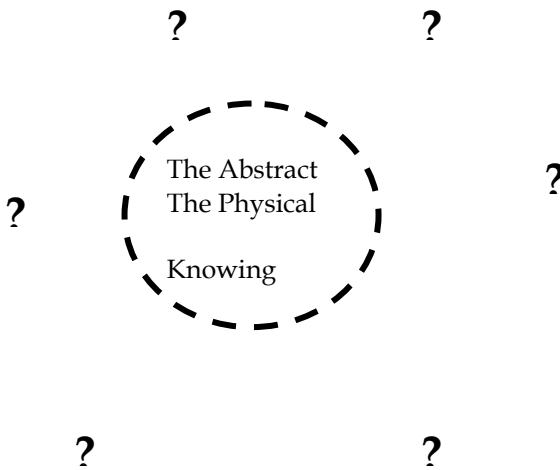
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existed and always would exist. (See: Zero: 'The Biography of a Dangerous Idea', Charles Seife, 2000)

3. **A system leading to a state of permanent equilibrium:** Aristotle's system found itself constantly under attack. The concept of an expanding and shrinking universe – the Big Bang, the concept of an origin to the universe – Om, the concept of energy seeking to reach a state of equilibrium – entropy, etc. evolved over time only to find themselves being shape-shifted to 'fit' the Aristotelian 'closed', Cartesian system.

The concept of reverting to Zeno (Vol. 5)'s perception of 'reality' ...



... never became a realistic option for humanity.

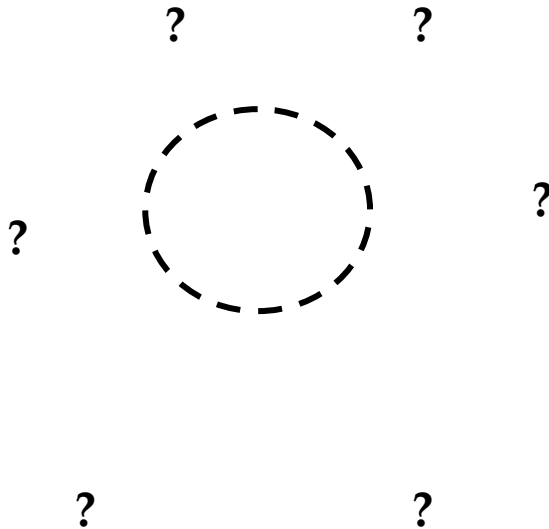
Humanity had too many unanswered questions regarding such a system.

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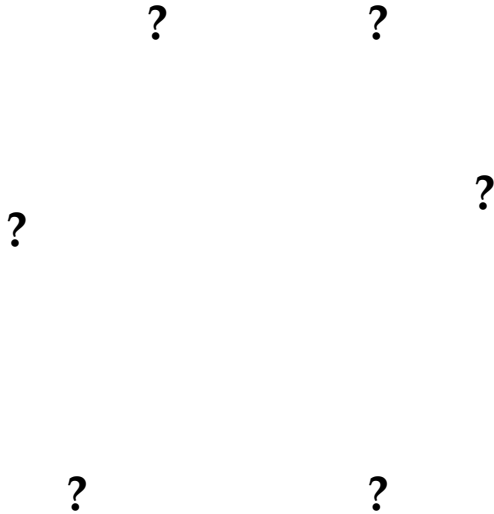
When removing the dotted line, removing the boundaries confining humankind, removing the boundaries confining all beings with consciousness of consciousness, what becomes of 'knowing'? What becomes of self-remembering? What becomes of an ending to matter, energy, time, and mortality? What becomes of the concept of growth? What becomes of the concept of immortality? What becomes of the concept regarding the existence of three minutes 'before' creation? What becomes of the very concept of 'a' 'significance' of the individual, of 'a' significance of our species, of 'a' significance of the essence of Totality itself?

Just what is '?', and how does '?' interact with the 'substance' 'within' the visible system?

Even more unsettling was the lack of understanding of ...



... should the universe be removed for then one only has ...



... and just what does that imply?!!!

Just as surely as Aristotle closed the exits Zeno (Vol. 5) left open at the very outer edges of his system,

Aristotle slammed shut the discussion regarding questions pertaining to an 'outside'.

Aristotle took the first step in the direction of confining humanity to the limits of the physical and pushing humanity into the void regarding the lack of understanding the reasonableness of anything lying 'outside' what we see or believe.

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A sense of hopelessness and despair became the insidious hidden ambiance of humankind, for humankind found itself confined perceptually and unable to rationalize any other alternative.

However, in truth, the blame for the confinement of humanity was neither that of Aristotle nor that of religion nor that of science but rather that of philosophy.

Philosophy was the one to declare metaphysics, declare the search for the ultimate truth, to be dead, to be unreasonable. Philosophy was the one to sell 'humanity out' in order to 'belong'^{vi}

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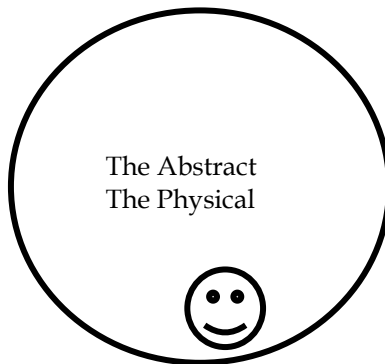
Part II: Resolving the Paradox With a New Metaphysical Perception

8. Introduction

Resolving the paradox of our individuality, the individuals', existing 'within' the physical while remaining an abstraction, does not require our discarding Aristotle's perception of the physical being a 'closed' system, a Cartesian system.

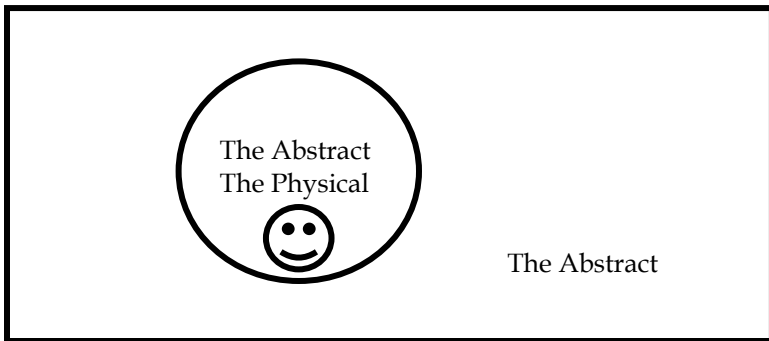
To discard Aristotle's system in its entirety would generate as many problems as does accepting Aristotle's system as 'the' one and only system.

If we do not discard Aristotle's Cartesian system, if we do not discard the concept of the universe being all there is, with what do we 'replace' it? First, we need only concede the physical as being 'the' system 'within' which we find ourselves 'located' and as such, we are able to study it scientifically.



This may have the appearance of accepting Aristotle's Cartesian system as being 'the' system while professing not to regard it as such. How can this be? Is such a statement simply a process of substituting one paradox with another?

If we follow up the concept of our abstract 'form' existing 'within' the physical with the concept of the physical existing 'within' abstraction we obtain a different system than the one Aristotle put into place.



In essence, such a perceptual development allows us to retain Aristotle's perception while simultaneously retaining Zeno (Vol. 5) (fsee Vol. 5)'s basic theories regarding seamlessness and multiplicity.

This process allows us the luxury of speculating upon the existence of parallel 'unattached' realities existing 'within' the larger 'Reality'.

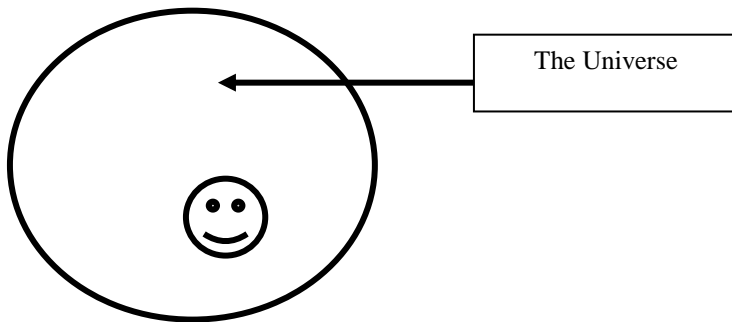
The process allows us the luxury of speculating upon the existence of a region where 'things' move through time, allows the luxury of speculating upon 'things' being immersed within time, and allows us the luxury of speculating upon a region 'within' which time is found to be immersed while simultaneously being a region independent of time.

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But such a discussion cannot be fully addressed in an ‘introductory section’. This fact necessitates the need to establish the remainder of this tractate.

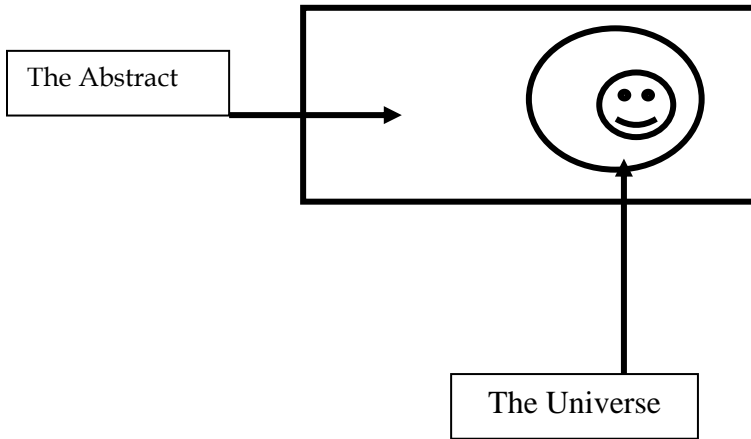
Before we jump into the effort of resolving the paradoxes Aristotle’s Cartesian system creates, a few more generalities are appropriate.

Aristotle established the concept of ‘a’ system,



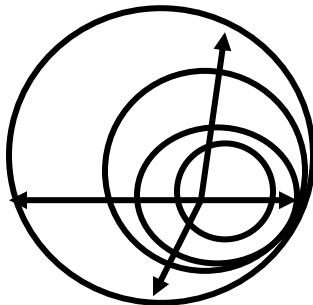
... which leads to the perception of a universal philosophy based upon ‘a’ 1st principle, based upon the concept that ‘a’ 1st truth exists: The universe exists. Now there is nothing ‘wrong’ with this 1st principle. It does, however, affect its occupants if accepted as ‘first’ truth. Aristotle’s Cartesian system leads, generally speaking, to a concept we call materialism. To put it another way, a Cartesian system leads to physical hedonism. This is not a statement of negativity any more than stating that objects fall ‘down’. The concept of a ‘closed’ system, a Cartesian system leading, generally speaking, to materialism is simply a statement of observation.

The metaphysical system of ...



... on the other hand leads to the concept of 'spiritual' hedonism. This is not to say 'spiritual' hedonism is 'better' than 'physical' hedonism, rather it simply states that the two perceptions of 1st truth, a first truth based upon a constancy of physical 'location'/a Cartesian system vs. a first truth based upon the relativity of 'location'/a non-Cartesian system, develop different perceptions regarding the 'purpose of life'. This will become clearer as we move further along in this tractate.

Aristotle's system moves 'outward' to incorporate various developing scientific perceptions.



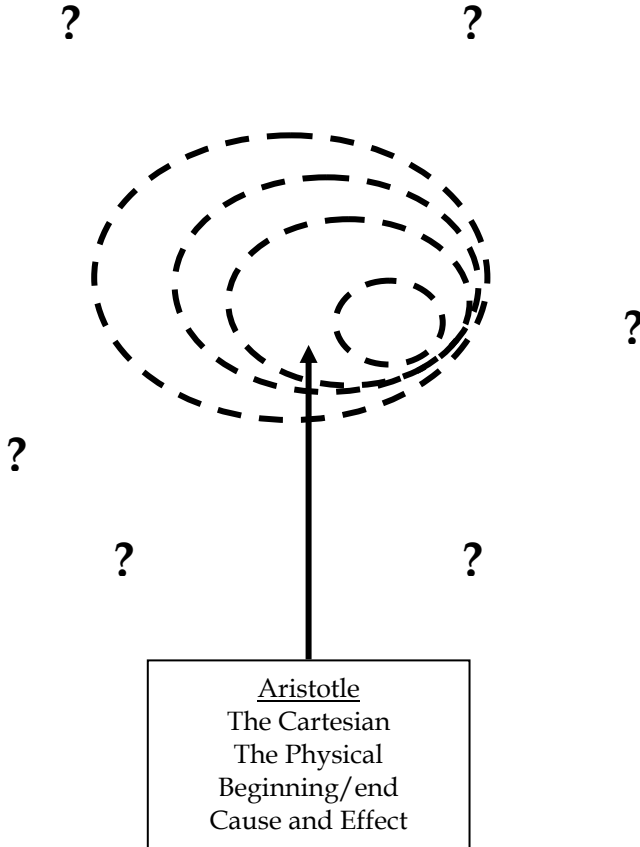
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The concentric circles begin filling up with concepts of solar systems, galaxies, vacuum potential levels, entropy, thermodynamics, etc. However, regardless of the complexity, which arises, the ‘fact’ remains: There is ‘a’ 1st truth and the 1st truth is: The universe exists. From this most basic of basic understandings arises a specific perception: There is ‘nothing’ that exists ‘outside’ the physical. Such a statement, such a perception, gains more and more credibility over time because we ‘look’ for an alternative ‘location’ but can never seem to ‘find’ it because we never ‘see’ it regardless of how hard we try to ‘see’ it.

Each new scientific development further reinforces the argument: If we cannot see it or measure it, it does not exist. This very statement of principle reinforces the 1st truth, which underlies the very nature of science: The universe exists. Science takes the lead regarding this 1st truth. It is science to which we look when attempting to understand the abstract. However, is science the logical place to look when science itself is limited to ‘seeing/measuring’ the physical if the abstract is not physical, has no physical properties?

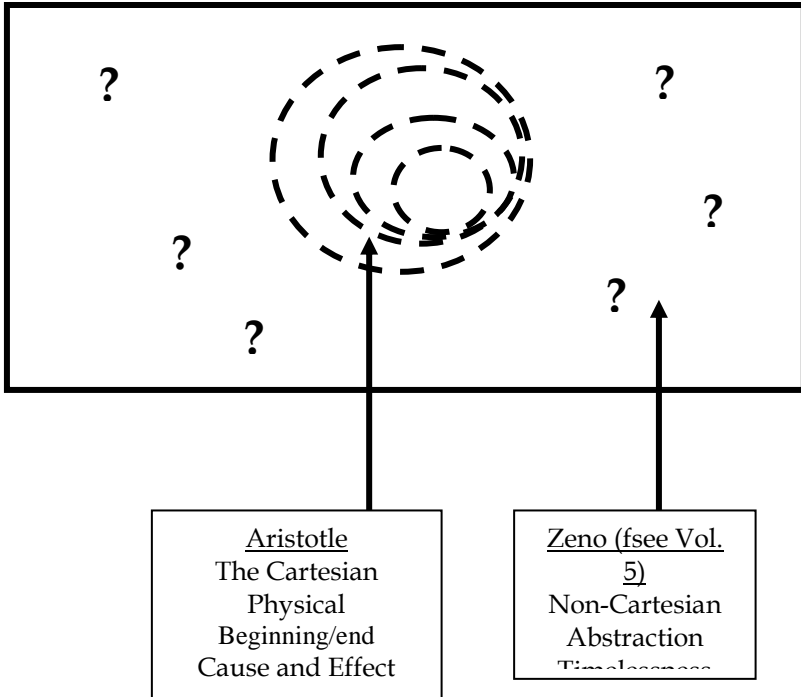
We found ourselves embroiled for the next several millenniums within this debate. Such a perception appeared to have a resolution. If we revert back to Zeno (Vol. 5) (fsee Vol. 5) and reestablish the open boundaries Zeno (Vol. 5) (fsee Vol. 5) places upon the universe as opposed to the closed boundaries Aristotle placed upon the universe we find we have:

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This becomes:



... if we establish the whole to be a 'system'.

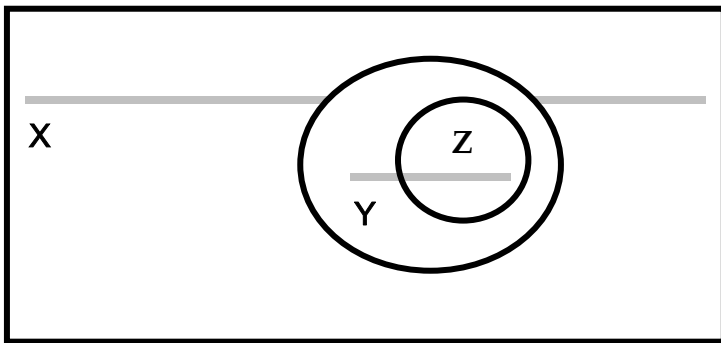
With this potential 'system' modeled, it is time to examine what the above perception would do to the concept of '1st' principle or what some call '1st' truth.

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9. Relativistic 1st Principles

First principle based upon 1st truth:



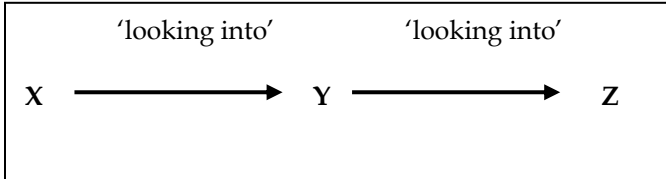
X: The whole – God

Y: The universe – the physical

Z: The individual - individuality

1st principle:

a, Region 'X' 'viewing' region 'Y' and region 'Z'

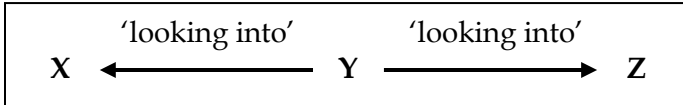


1st principle exists and becomes region 'X'

2nd principle exists and becomes region 'Y'

3rd principle exists and becomes region 'Z'

Region 'Y' 'viewing' region 'Z' and region 'X'



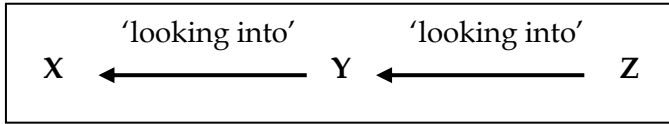
1st principle exists and becomes region 'Y'

2nd principle exists and becomes either region 'X' or region 'Z'

3rd principle exists and becomes region 'Z' or region 'X' depending upon the perception of '2nd principle

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b. Region 'Z' 'viewing' region 'X' and region 'Y'



1st principle exists and becomes region 'Z'

2nd principle exists and becomes region 'Y'

3rd principle exists and becomes region 'X'

Because the regions 'X', 'Y', and 'Z' exist, be it as the 'real' or a 'real illusion', from the 'point of view' of regions 'X', 'Y', or 'Z', first principle always begins with itself.

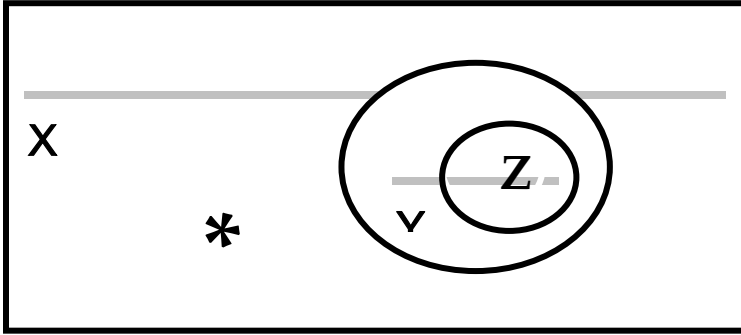
Without the region making the observation, the other two, 2nd and 3rd principles would not exist to '1st principle' thus the 2nd and 3rd principles would not be a topic of discussion for 1st principle.

Strangely enough, such a perception changes when 'viewed' not from the point of view of the 'region' but when viewed from the point of view of the 'object' found 'within' the regions 'X', 'Y', or 'Z'.

The region and the object 'found within' the region have different perceptions regarding 1st truth, 1st principle.

We can examine this concept by 'looking' at the issue of 1st principle from the point of view of the 'object' found within the region. To do so we will find it helpful to examine such perceptions of the object through using the perceptual tools available to the object, the tools of 'believing'/religion, 'observing'/science, and 'reasoning'/philosophy.

1st principle from the point of view of the object/individuality found
'within' 'X':



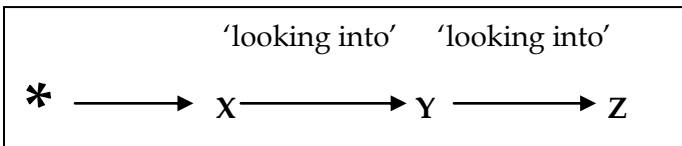
The * object/individuality doing the observing

X: The whole – God

Y: The universe – the physical

Z: The individual – individuality

a. When inside 'X' 'viewing' 'Y' and 'Z'



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Religiously/believability:

- 1st principle begins with the object/individuality
- 2nd principle becomes region 'X'/the whole
- 3rd principle becomes region 'Y'/the universe
- 4th principle becomes region 'Z'/other individualities

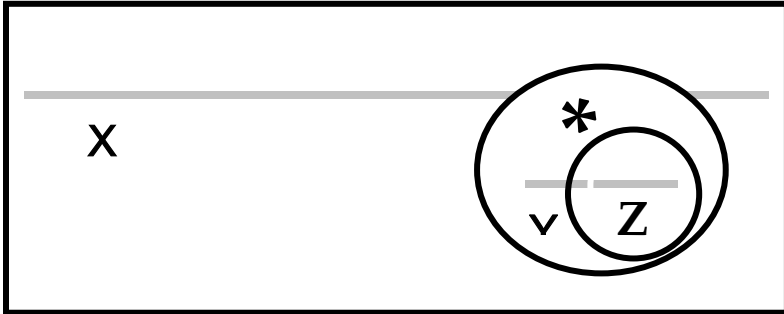
Scientifically/observability:

- 1st principle begins with the object/individuality
- 2nd principle becomes region 'X'/the whole
- 3rd principle becomes region 'Y'/the universe
- 4th principle becomes region 'Z'/other individualities

Philosophically/reasonability:

- 1st principle begins with the object/individuality
- 2nd principle becomes region 'X'/the whole
- 3rd principle becomes region 'Y'/the universe
- 4th principle becomes region 'Z'/other individualities

1st principle from the point of view of the object/individuality found
'within' 'Y':



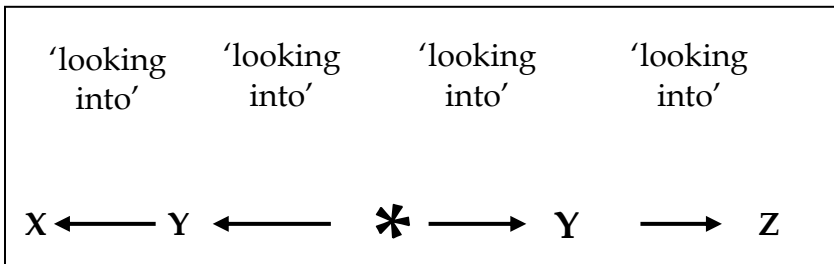
* The object/individuality doing the observing

X: The whole – God

Y: The universe – the physical

Z: The individual – individuality

a. When at 'Y' 'viewing' 'Z' and 'X'



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Religiously/believability:

- 1st principle begins with the object/individuality
- 2nd principle becomes region 'Y'/the universe
- 3rd principle becomes either region 'X'/the whole or region 'Z'/other individualities
- 4th principle becomes region 'Z'/other individualities or region 'X'/the whole

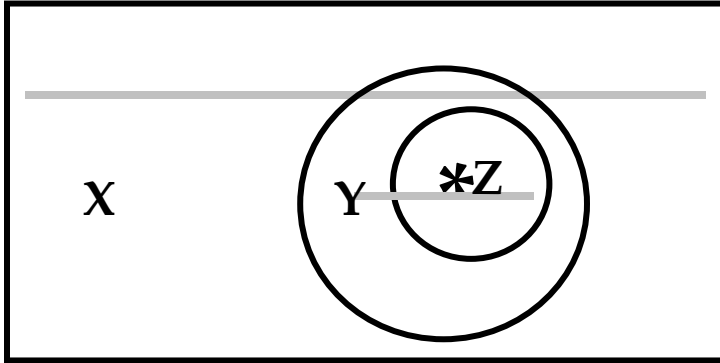
Scientifically/observability:

- 1st principle begins with the object/individuality
- 2nd principle becomes region 'Y'/the universe
- 3rd principle becomes either region 'X'/the whole or region 'Z'/other individualities
- 4th principle becomes region 'Z'/other individualities or region 'X'/the whole

Philosophically/reasonability:

- 1st principle begins with the object/individuality
- 2nd principle becomes region 'Y'/the universe
- 3rd principle becomes either region 'X'/individuality or region 'Z'/the whole
- 4th principle becomes region 'Z'/the whole or region 'X'/individuality

1st principle from the point of view of an object/individuality found 'within' 'Z':



The * object/individuality doing the observing

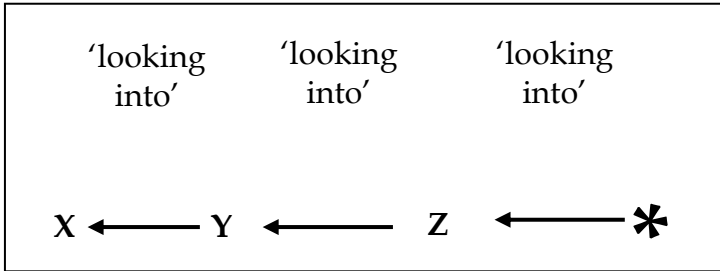
X: The whole – God

Y: The universe – the physical

Z: The individual – individuality

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When at 'Z' 'viewing' 'X' and 'Y'



Religiously/believability:

- 1st principle begins with the object/individuality
- 2nd principle becomes region 'Z'/other individualities
- 3rd principle becomes the region 'Y'/the universe
- 4th principle becomes region 'X'/the whole

Scientifically/observability:

- 1st principle begins with the object/individuality
- 2nd principle becomes region 'Z'/other individualities
- 3rd principle becomes the region 'Y'/the universe
- 4th principle becomes region 'X'/the whole

Philosophically/reasonability:

- 1st principle begins with the object/individuality
- 2nd principle becomes region 'Z'/other individualities
- 3rd principle becomes the region 'Y'/the universe
- 4th principle becomes region 'X'/the whole

So what does all this analysis demonstrate? It demonstrates that 1st principle/1st truth, when viewed from the point of view of the 1st truth itself, remains constant. 1st truth, 1st principle, when viewed from the point of view of 1st truth, 1st principle itself is itself.

On the other hand, when 1st truth is viewed from the point of view of the object/individuality, 1st truth is always the object/individuality. The reason individuality has difficulty seeing 1st truth as anything other than individuality is because we view it from our point of view; we view it from the point of view of individuality because we are entities of individuality. We are individuals.

In short, if one removes the bias of individuality from the mix, 1st principle 'shifts'. To remove the perception of 1st truth being illusive, one must view 1st truth from the point of the perspective of the three first truths themselves rather than from the point of view of the object of individuality alone. The three regions, the three 1st truths being: the whole exists – 'X', the universe exists – 'Y', and individuality exists – 'Z'.

We have been debating 1st truth from our point of view, from the point of view of individuality, for the last two thousand years. This explains why we have not resolved the issue of 'first' principle.

This explains why we are confused. It explains why we have appeared to make little progress in philosophical, scientific, and religious fundamental, primal, perceptions regarding the issue of monism and dualism.

We have been unable to resolve the issue of 1st truth because we have been debating the issue from our/individualities point of view rather than the point of view of 1st truth itself.

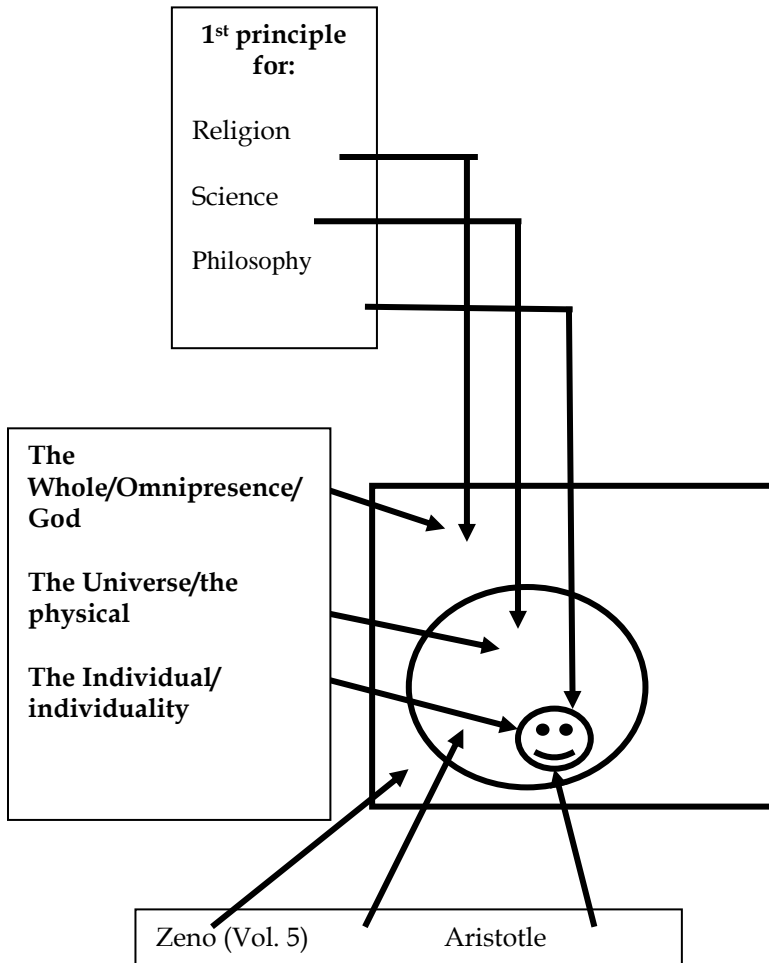
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After thousands of years debating, we find ourselves seeking ‘a’ 1st principle. We find ourselves seeking what we perceive to be a 1st truth. We believe 1st truth, 1st principle must be a constant. We believe 1st principle/1st truth must always be ‘the’ 1st truth. Each of our three means of perception, belief/religion, observation/science, and reason/philosophy, refuse to acknowledge the validity of the other’s 1st principle.

The three, science, religion, and philosophy, view 1st principle differently. Since we are a visual creature, we might better understand the concept of a shifting 1st principle, a shifting 1st truth through the use of graphics:



The three, science, religion, and philosophy, have not been able to find a means of ‘accepting’, acceding to the 1st principle of the others. With a concept of ‘relativistic 1st principle’, this problem dissipates.

With the concept of ‘relativistic 1st principle’, none of our three means of developing perceptions find themselves ‘needing’ to compromise their perception of 1st principle. Each maintains their perception of just what 1st principle is when viewed from their particular point of region, when viewed from their particular point of reference, when viewed from the recognition that 1st principle exists but varies with ones ‘location’ of perception.

Why look at 1st truth from the point of view of the ‘region’ itself rather than from our personal point of view, from the point of view of the object found ‘within’ the region? To put the question another way: Why should we discontinue looking at 1st truth from the point of view of ourselves, from the point of view of the individual doing the perceiving?

From our point of view, from the point of view of the individual, from the point of view of the entity of knowing, there would appear to be nothing left ‘after’ we are gone.

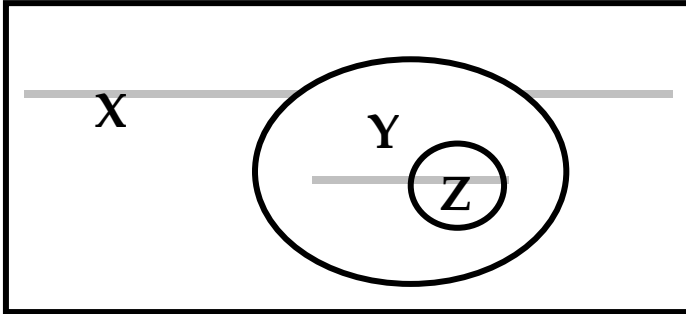
We like to think it is not ourselves, which dies when we die but rather it is our physical presence that ‘dies’. We like to think we ‘go to heaven or hell’ and it is no longer the physical, which has relevance for us. We like to think we ‘enter nirvana’ and it is the universe which then is gone and out of our lives for good.

It is for this reason, we subconsciously think of 1st truth, 1st principle from ‘our’ point of view rather than from a ‘relativistic’ point of view of the region.

This concept of ‘a region’ making the observation is such a new perspective; it might be beneficial to once again review what happens when it is the region

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making the observation rather than the object 'within' the region. As such, we obtain:

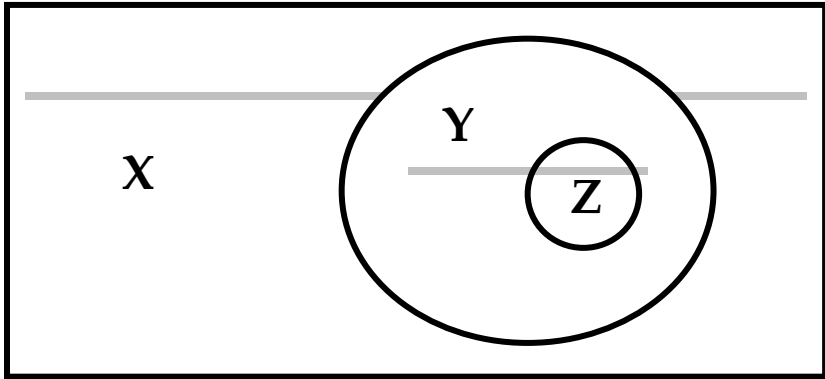


X: The whole – God

Y: The universe – the physical

Z: The individual – individuality

First principle based upon 1st truth:



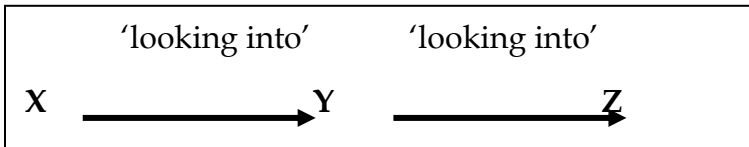
X: The whole – God

Y: The universe – the physical

Z: The individual – the individual

1st principle:

a. Region 'X' 'viewing' region 'Y' and region 'Z'



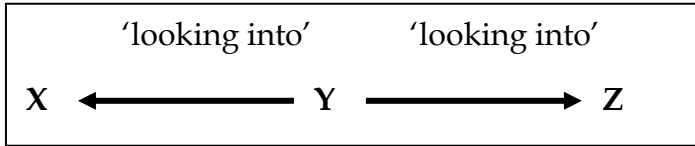
1st principle exists and becomes region 'X'

2nd principle exists and becomes region 'Y'

3rd principle exists and becomes region 'Z'

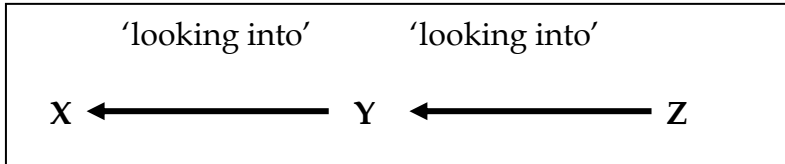
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b, Region 'Y' 'viewing' region 'Z' and region 'X'



- 1st principle exists and becomes region 'Y'
- 2nd principle exists and becomes either region 'X' or region 'Z'
- 3rd principle exists and becomes region 'Z' or region 'X' depending upon the perception of '2nd principle

c. Region 'Z' 'viewing' region 'X' and region 'Y'



- 1st principle exists and becomes region 'Z'
- 2nd principle exists and becomes region 'Y'
- 3rd principle exists and becomes region 'X'

The shifting of first truths, the shifting of 1st principles, is not an illusion. The model allows us to 'see' that 1st truth 'shifts' relative to which 1st truth 'region' is making the observation.

In short, we obtain what one might call 'relativistic 1st principle' based upon what 'is' rather than based upon one of the 1st truths making or developing 'all' the conjectures, axioms, and principles.

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10. The dance of the angels

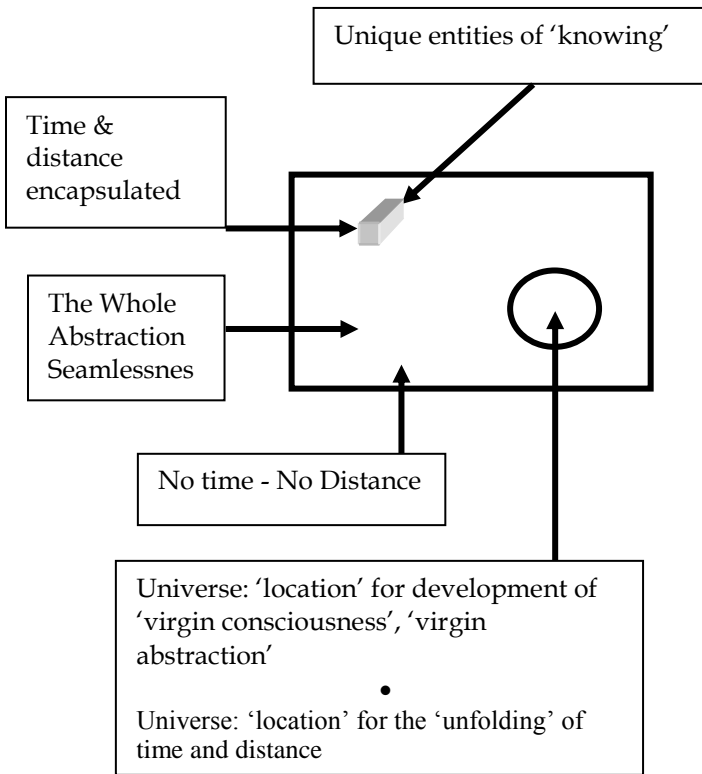
So where does all this relativistic shifting of 1st principle lead us? It leads us back to the historic question regarding: How many angels can dance on the head of a pin? Now obviously this does not literally become the question, however, it does become the question in the figurative sense.

The age-old question regarding how many angels can dance on the head of a pin, now becomes:

If there are three 1st principles, you/the individual exist, the universe/the physical exists, and God/the whole exists, then how many universes can fit into the whole? How many universes can fit into God?

This is not to imply angels are universes nor does it imply universes are angels.

To better understand the question, let's examine the basic model shifting 1st principles, shifting 1st truths, implies exists regarding, the whole, the universe, and individuality.



The question regarding how many universes can exist within the model, suggests: If a universe exists 'within' a region void the universal presence of time and distance (see diagram), then how many other universes could exist simultaneously within that same region we find our own universe existing.

The question suggests: If there is a region within which time/distance relationships are present as unique entities, if there is a region where time/distance relationships find themselves immersed rather than finding themselves, time/distance relationships, being 'the' abstractions 'within' which all 'things' are immersed then how many such relationships can exist within the 'whole'?

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The question becomes: How many of these ‘things’ we call physical universes, these ‘things’ we call ‘realities’ can be fit ‘into’ this abstraction, this ‘region’ of seamlessness, we call the whole? The question becomes: How many of these ‘things’ we call the ‘lesser’ ‘realities’ (lower case ‘r’), would ‘fit into’ what could be called the ‘greater’ Reality (upper case ‘R’)?

This ‘region’ of timelessness, this ‘region’ of what some might call eternity, finds itself void the all-embracing concept of distance and time. As can be seen from the preceding diagram, time and distance are found within the whole but not as an all embracing characteristic but rather time and distance are found ‘within’ elements of the whole. Examples of such elements are units of ‘knowing’ such as an individual, and units of universes.

As such, the issue of ‘how many’ universes can fit into the totality of abstraction arises just as the question regarding how many angels can dance on the head of a pin arose over a thousand years ago.

Hopefully we will not find ourselves distracted by such an issue. Hopefully we will recognize the irrelevance of such an issue and stick to the task at hand: The task is to understand what the components of a ‘universal system’ are and how we, you and I, you and I together, fit into such a system? To put it in slightly different terms, the task is to answer questions such as: Where are we? What are we? And why do we exist?

Just how many universes could potentially exist within a ‘region’ we call abstraction? How many universes could potentially exist within a region void the characteristic of universal time and universal distance or could exist within a region void the characteristic of multiplicity?

Such questions are, in essence, irrelevant. What becomes relevant is understanding the concept of a universe existing immersed 'within' abstraction rather than immersed 'within' time and distance.

Now granted time and distance are abstractions but they appear to be abstractions emerging out of 'nothingness'. Time and distance appear to be distractions emerging from the innate paradoxical characteristic of 'nothingness' itself rather than emerging from the abstraction of 'knowing', 'knowledge'.

Time and distance appear to be innate characteristics of what we call the physical, what we call a universe, what we call reality (lower case 'r').

Time and distance become the tools we use to understand and comprehend 'nothingness'. Time and distance do not appear to be the tools we use to understand, observe/measure abstractions.

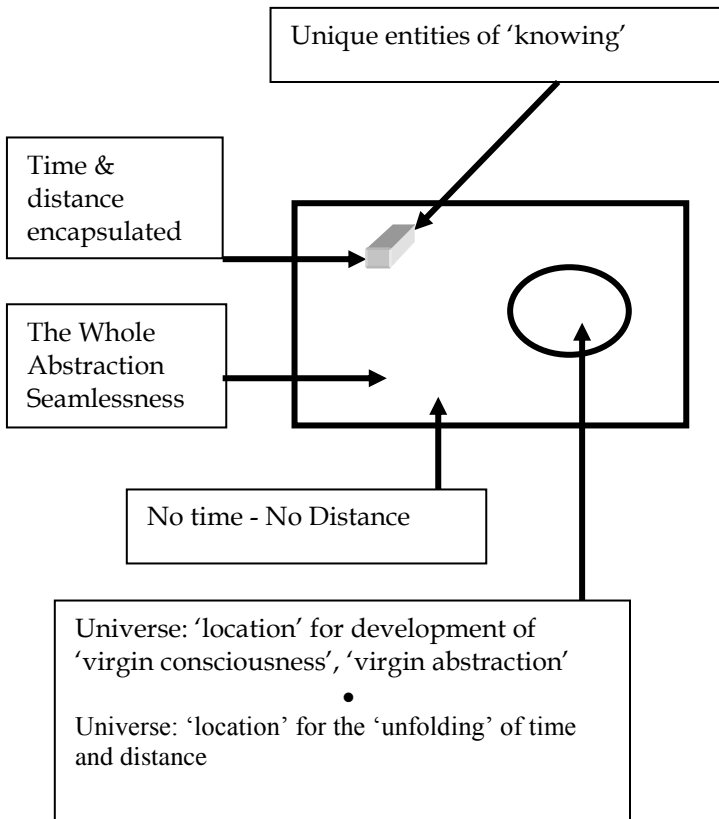
Time and distance are characteristics of 'nothingness' 'within' which 'new' knowing, 'new' knowledge, 'new' consciousness, 'new' unique experiences can emerge and become a part of abstraction.

There is no denying the concept of a region immersed 'within' time and distance as opposed to a region 'within' which time and distance are immersed is of immense interest. It is the utterance of this apparent paradoxical statement which in fact is not paradoxical which leads us to two concepts: the concept of 'finite infinites and the concept of infinite finites.

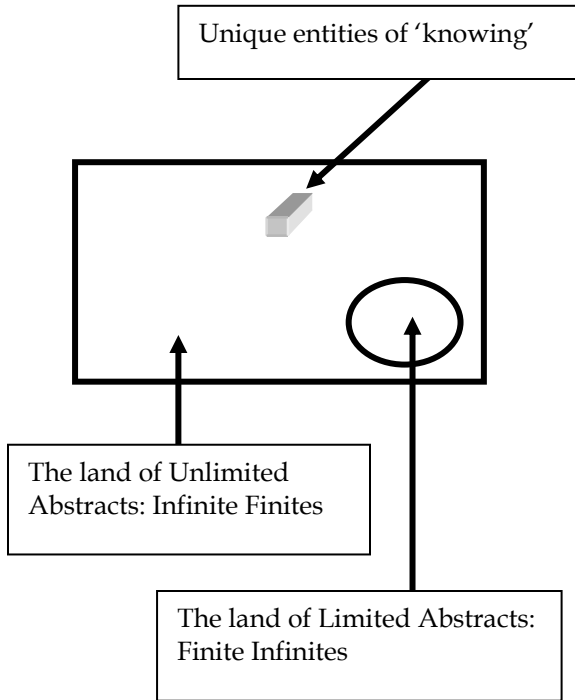
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11. The land of Limited Abstracts: finite infinites

To 'go' to the land of Limited Abstracts, we need a player, a traveler. In the previous section, The dance of the angels, we have seen the development of two lands and one player:



which now becomes:

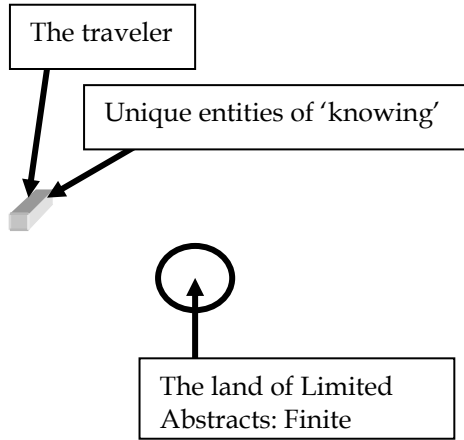


From the diagram, it now becomes obvious we have only three choices as to who will be the traveler. We can choose one of many unique entities of 'knowing' to be the traveler. We can choose the whole to be the traveler. Or we can choose the universe to be the traveler.

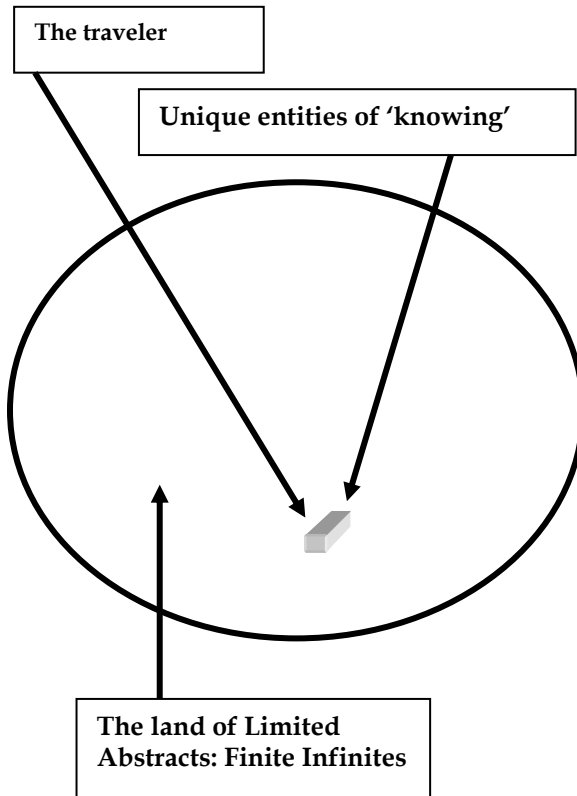
Perhaps the most comfortable choice to use as the 'traveler' is a 'unique entity of 'knowing' since it most closely approximates ourselves, since it most closely approximates what we are capable of 'relating' to.

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Since we are to examine the Land of Limited Abstracts, we will need to go there. As such we shall graphically depict the 'move' as:



Now, rather than ‘move’ the ‘traveler’, we shall simply expand the universe, the Land of Limited Abstracts. As such, we will obtain:



Immediately we see we have recreated Aristotle’s Cartesian System. We have recreated Aristotle’s ‘closed’ system. We recognize it for what it is.

The land of Limited Abstracts is the universe. We recognize the system for what it ‘contains’. The land of Limited Abstracts contains ourselves, contains individuals, contains unique entities of ‘knowing’.

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The universe, the land of Limited Abstracts appears to encapsulate individuality. Surprisingly the medium, which, through our direct observations, appears to be found in every nook and cranny throughout the land is time and distance. One may recall that time and distance were the concepts Zeno (Vol. 5) was unable to place into 'a' system in a manner acceptable to him.

In the system, which emerged, time and distance appear to stretch from 'border' to 'border' 'within' the universe. All the while, time and distance appear to be embracing the most microcosmic as well as embracing the most macrocosmic aspect found within this land, found within the universe.

The traveler observes an obvious innate characteristic of this place of physicality 'within' which the traveler, a unique entity of 'knowing', a unique entity of abstraction finds itself traveling. The traveler observes a constancy of time and distance.

However, one may say, time and distance are not constants 'within' this place called the universe. Aren't they? Einstein did not say time and distance 'change'. Einstein said time and distance 'change' 'relative' to other points of perceiving. Einstein said time and distance change 'relative' to other observers, when 'compared' to other observers, when 'compared' to other points of reference.

Upon further examination, the traveler observes time and distance seeming to incorporate the very characteristics of infinite dimensions itself.

To the traveler, time appears to 'go' on forever and distance appears to do likewise.

On the other hand, to the traveler, the development of individual pieces, the development of unique entities of 'knowing' appears to begin and end. Each piece of awareness, each piece of 'knowing' appears to be unique because each

interaction is experienced uniquely yet it's knowing and its experiencing appears to 'end', appears to terminate.

To the traveler, each piece of experiencing appears to start from 'an' existence of virgin-ness and expand from there.

Each unique entity appears to be shaped by interactions, which in turn emerge from not only observable action but out of each atomic and subatomic movement itself.

The very motion of each atom found 'within' each unique entity 'located' 'within' the land of Limited Abstracts, found 'within' the traveler itself, finds itself 'contained' not only 'within' the 'boundaries' of the Aristotelian 'closed system' but 'contained' 'within' the 'knowing' emerging from the 'virgin-ness' of each unique entity.

Each motion of each atom, each motion of each sub-atomic particle in effect impacts the very perceptions the 'growing' 'knowing' formulates.

The very motion of each atom coming into contact with the 'outside' boundaries of the traveling vehicle 'within' which the unique entity of knowing finds itself, affects, impacts the very perceptions the expanding 'knowing' formulates.

To further impact the unique entities of knowing are the aspects of the seemingly infinite subtle varieties of visible and invisible energy forms, which add to the individual unique motions of atoms and molecules.

The interactions affecting the development of each unique entity's perception regarding 'knowing' does not stop with atoms, molecules, and energy but moves on to interactions of free will components.

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The free will components involve not just ‘the’ unique entity of emerging ‘knowing’ but involves the myriad other pieces of unique entities of knowing interacting with each other and each other’s environment.

The process of unique entities developing unique ‘knowing’, ‘growing’ seems to the traveler to be infinite in scope. As infinite as the scope of expanding ‘knowing’ ‘appears’ to be, the traveler senses finiteness to the process for an end ‘appears’ in sight.

The unique piece of knowing ends its growth within the realm of the universe, within physicalness or so it appears to the traveler. The traveler recognizes itself involved in the process, recognizes each unique entity having developed, having ‘become’ its own unique self.

In actuality, does the process ever end? That is another topic much too complex to address at this time.

However, one thing the traveler notices is that the piece of ‘knowing’ representing itself, representing the traveler, appears to be unique. It appears the entity, which creates its own unique identity, is different from other entities of knowing.

The traveler perceives itself to be the primary point of interest, the primary 1st truth. Surprisingly, however, it is not the uniqueness of ‘a’ particular individual traveler that is the primary point of significance but rather the primary point of significance lies in the concept that individuality itself exists as an entity.

From the point of view of the traveler ‘located’ within the land of Limited Abstracts, each unique piece of ‘knowing’ appears to have infinite influences affecting its development regardless of ‘when’ it ends or the length of time it traveled.

To the traveler, the whole, the Land of Limited Abstracts appears to be comprised of finite numbers of individual entities and each entity in turn appears to have infinite 'knowing' potential while 'within' the land of Limited Abstracts.

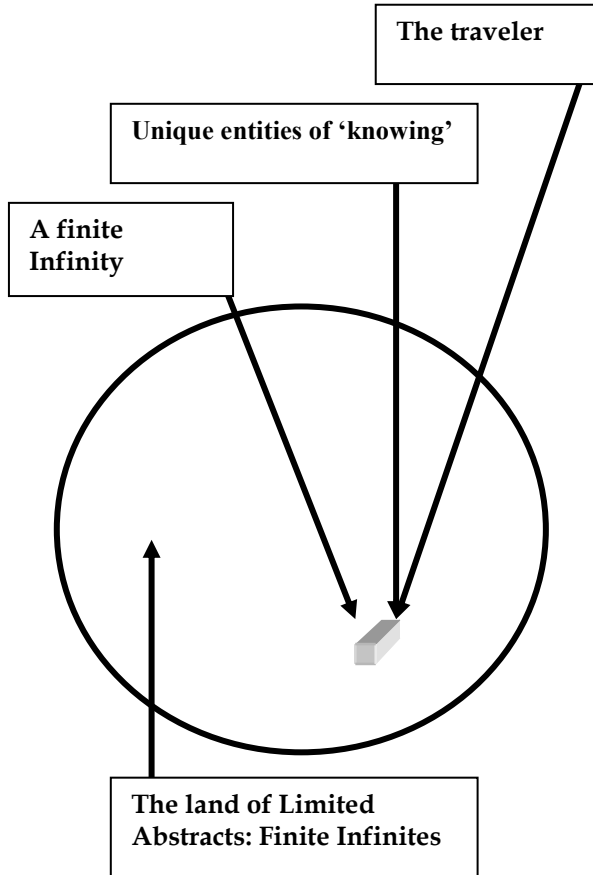
The appearance of a potentially infinite 'knowing' arises from the assumption that each unique entity of 'knowing' will end its travel through time but this is not known to be an 'absolute' until after the fact.

As such, the entity of knowing to have a sense of absolute uniqueness due to the myriad, almost infinite, if not infinite, internal and external interactions of free will interactions, molecular Brownian movement, atomic vibrations, subatomic motions, etc.

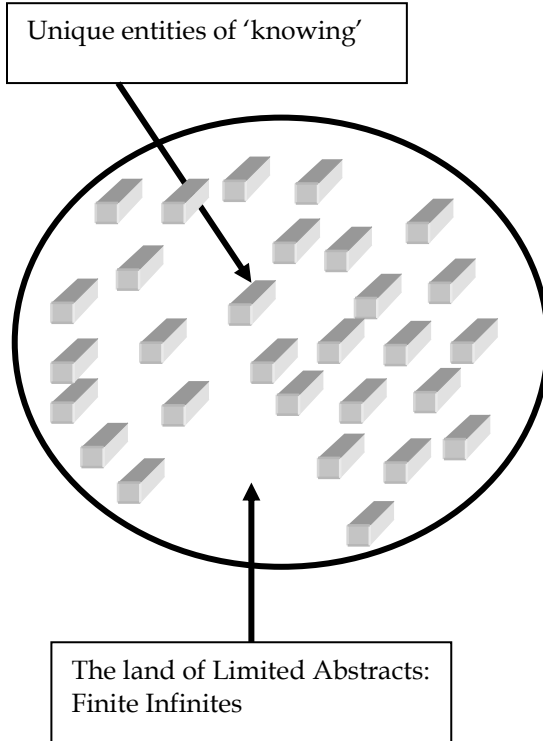
In essence the land of Limited Abstracts becomes a location of both infinite finites and finite finites. This would appear to be a contradictory statement but in fact it is not. The contradiction simply emerges from a lack of fully comprehending the concept of 'relativistic 1st truth'.

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Perhaps a model of the land of Limited Abstracts would help:

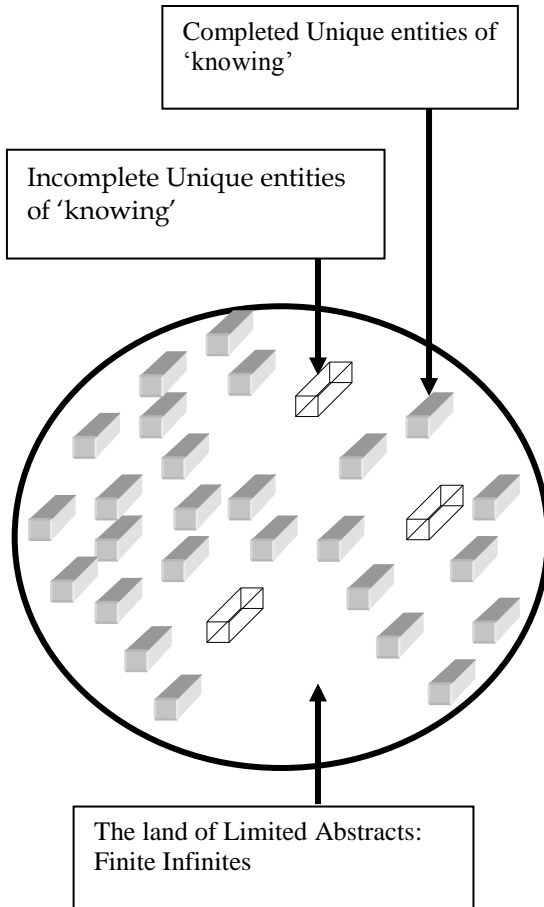


... to the traveler, becomes:



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For the traveler, the perception becomes:



The concept of 'Finite Infinites' emerges out of a sense that 'knowing' continually evolves through time and time is sensed to be endless.

The concept of 'Infinite finites' emerges out of the sense that because time appears to be endless, the land of Limited Abstracts is endless and thus appears to produce 'finite 'potential' infinites' infinitely thus.

The land of Limited Abstracts appears to be filled with finite numbers of limited Abstracts of infinite experiencing, knowing being produced infinitely.

The land of Limited Abstracts, the universe, appears to be filled with abstractions 'floating' within the physical, appears to be a suspension of the abstract within the physical. However, the very nature of matter and energy give us a sense that the universe itself will end and if so had a beginning. The very concept of a beginning implies an end.

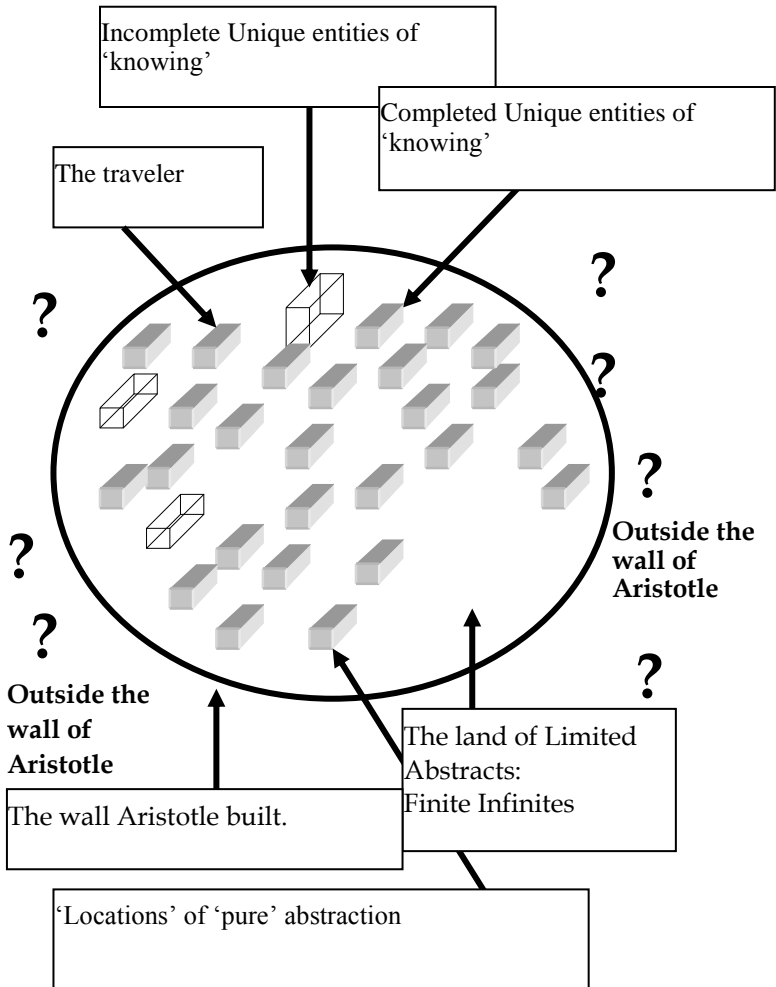
Upon closer examination and observation, however, it appears time and distance themselves are located within the universe, located 'within' our 'reality'. As such it appears time and distance may not be endless after all. Upon very close scrutiny, it appears time and distance may have had a beginning and thus may, at some point, come to an end.

The question arises: Is it possible for time and distance to be endless yet end? That also is a question unto itself and takes far too much space to discuss in this tractate.

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12. The land of Unlimited Abstracts: Infinite Finites

To get to the land of Unlimited Abstracts we must begin 'somewhere'. As such we will begin where we ended in the last section. We will begin 'within' the walls of Aristotle:



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Now to get to the land of Unlimited Abstracts we must leave the land of Limited Abstracts. To do so we again will not move the traveler but rather we will move the land of Limited Abstracts. However there apparently is ‘nowhere’ to move this land. Moving the land of Limited Abstracts appears to be an impossible task.

Religions state there was a beginning to the land of Limited Abstracts; a beginning to the universe as such there may be an end. Science advocates an expanding universe, which could conceivably produce a contracting universe. Philosophy implies: For each beginning there appears to be an end.

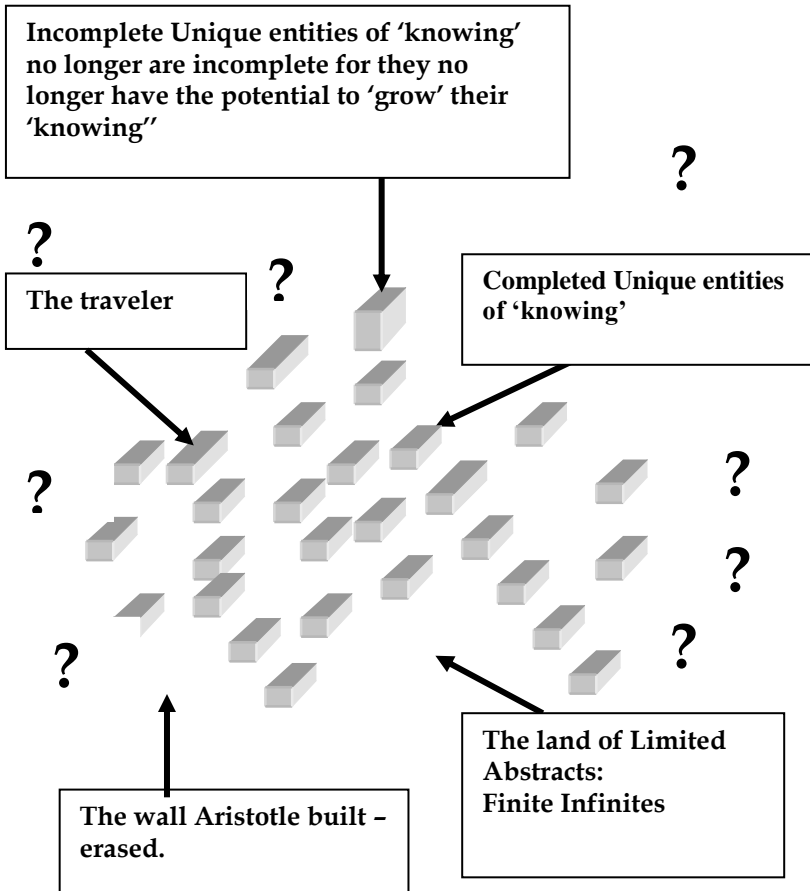
Therefore, with this in mind, we will not ‘move’ the land of Limited Abstracts for there appears to be ‘nowhere’ to move it. Instead of ‘moving’ the land of Limited Abstracts, we will erase it.

You may object to this process. However, did you object to our erasing the Land of Unlimited Abstracts when we proceeded to focus upon the land of Limited Abstracts?

Since we found it acceptable to erase the Land of Unlimited Abstracts in order to study the Land of Limited Abstracts, our universe, we should not object to extending the same process to the second region of ‘possible’ location.

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By erasing the land of Limited Abstracts we obtain:

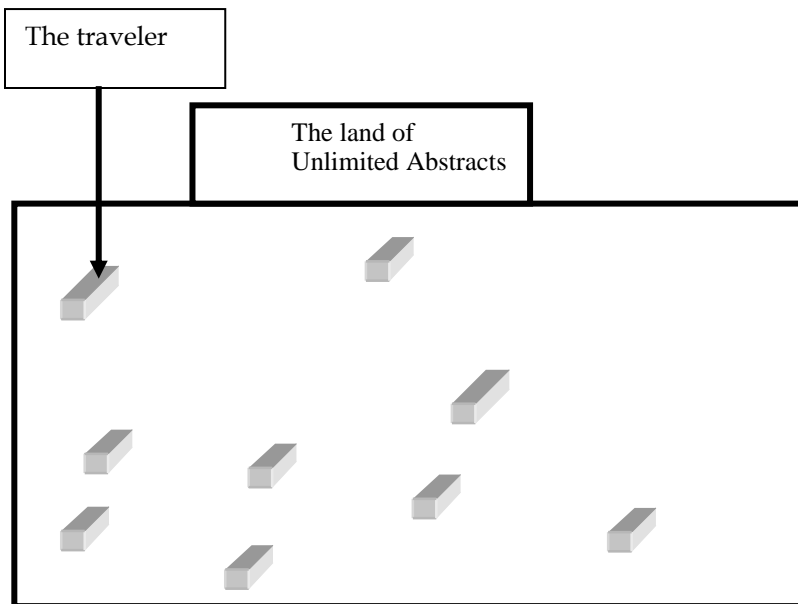


Immediately one notices that although we erased the location, erased the land of Limited Abstracts, we did not erase the non-physical entities of knowing.

The graphic is getting very complicate. To simplify things we will perform a few strokes of simplification:

1. We will 'enclose' the diagram in order to focus upon its 'location'
2. We will remover the '?' marks for now we understand the '?' indicates the land of Unlimited Abstracts
3. We will remove the captions now that we understand what the objects represent
4. We will reduce the number of unique entities since we understand that the 'quantity' of unique entities appear to be defined as limited in the sense that they exist as entities. Be prepared, however, to observe our perception expand in its magnitude in terms of what is 'defined' to be.

With these four steps of simplification, our graphical depiction becomes manageable.

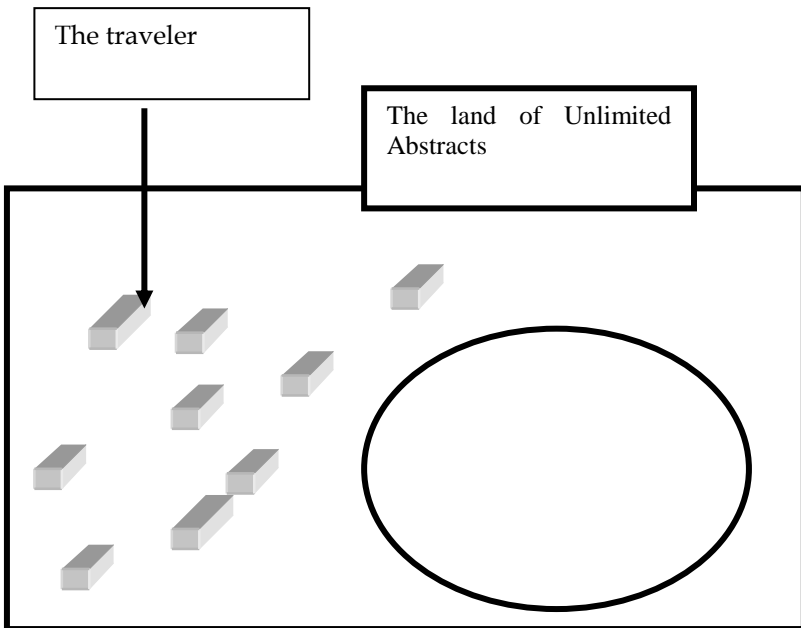


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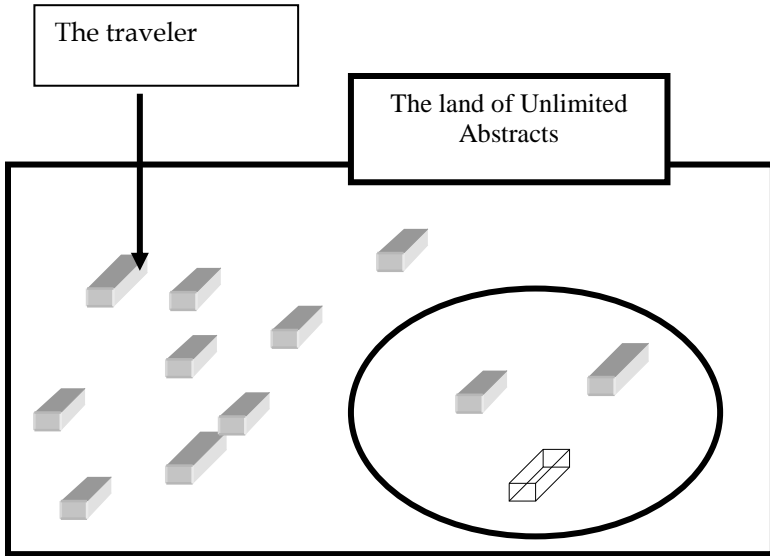
This land obtains the characteristic of ‘finite infinities’ in the sense that each entity appears to be composed of infinite interactions as was discussed in the previous section: The land of Limited Abstracts.

In fact, however, the land of Unlimited Abstracts gains the characteristic of Infinite finites for as we shall see there is no ‘limit’ to the development of these unique entities of ‘knowing’, We are about to ‘see’ that Infinite finites are not the same as finite infinities.

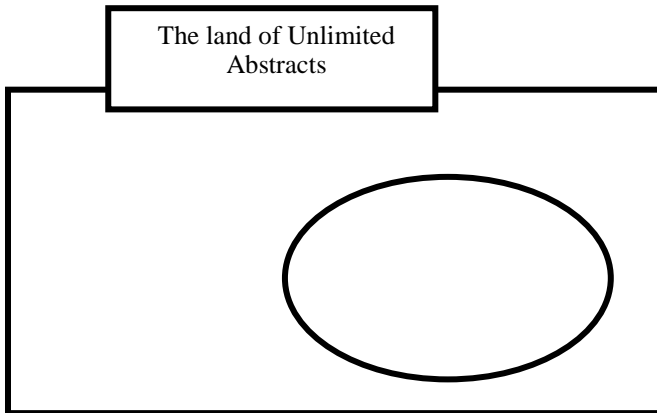
The concept of the Land of Unlimited Abstracts being composed of infinite entities which in turn are composed of infinite numbers of finite infinities, evolves out of the concept initiated in the section: The dance of the angels. To understand this we must take the above diagram and reintroduce the universe: The Land of Limited Abstracts.



The universe, being the 'location' for the production of unique pieces of knowing, takes on the following appearance:

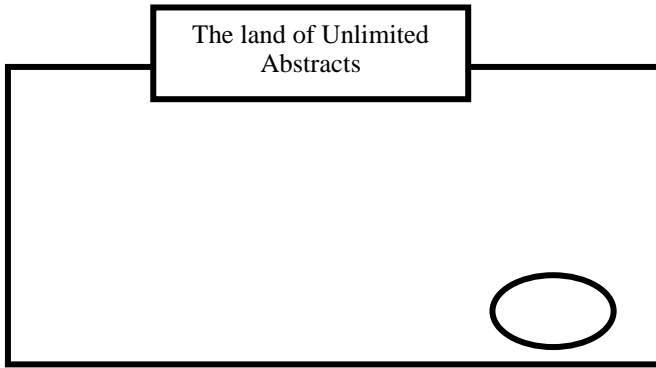


where the unique entities of 'knowing' become a part of the total abstraction.
If we remove all the unique entities of 'knowing' we obtain:

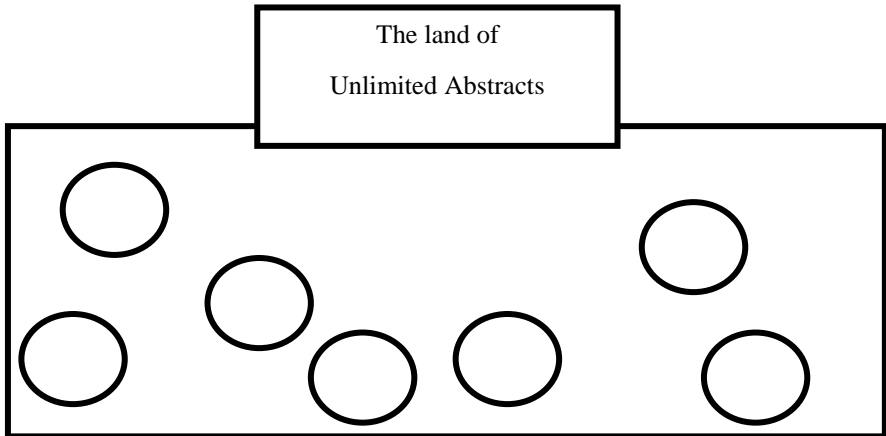


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which becomes:

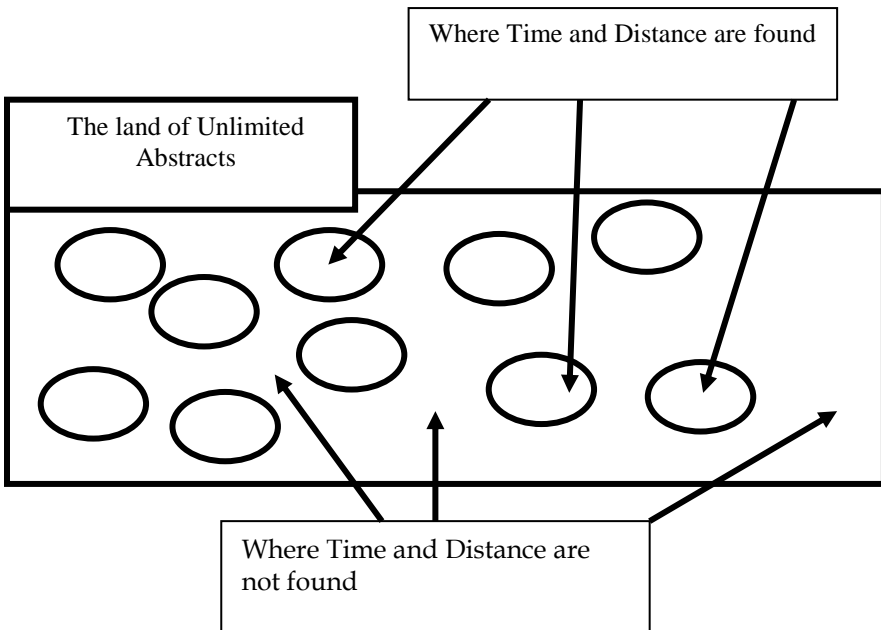


Now the dance of the angels begins. The question: How many universes can fit into the Land of the Abstract?



Keeping in mind the ‘number’ of universes, the number of ‘regions’ of physicalness ‘located’ ‘within’ abstraction only becomes a question of numbers if the universes are immersed ‘within’ time and distance as opposed to universes being the location within which time and distance are ‘located’.

As such, we can graphically label the location where time and distance are ‘found’ and also graphically label where it is time an distance are not ‘found’



Diagramming in this manner, initiates the understanding regarding how it is infinite universes could exist in a region void the all-encompassing characteristic of time and distance.

In addition, this diagram demonstrates how it is that the ‘number’ of ‘regions’ ‘within’ which virgin consciousness develops and ‘within’ which universes develop is infinite in number. As such, the ‘number’ of entities of unique

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‘knowing’ has no meaning from the perspective of the region void the concepts of universal time and distance.

The concept of ‘number’ only takes on a sense of meaning in terms of the whole if the ‘things’, which the numbers represent, are related in some form through the process of sequencing connected to time or distance.

The number ‘five’ for instance only has meaning if it represents what it implies and that is one more than four items. This concept of ‘cardinality’ both in terms of sequencing and in terms of representation loses its meaning in a ‘region’ void time and distance.

Sequencing implies ‘coming before’ or ‘coming after’. Both the concept of ‘coming before’ and ‘coming after’ only have meaning to ‘things’ be they physical or abstract, if the ‘things’ are located ‘within’ time or distance or both time and distance.

‘Things ‘containing’ time but ‘located’ ‘within’ the lack of time lose the meaning implied by the term ‘number’. This too is a complex topic worthy of future examination.

It appears an extraordinary number of concepts will be examined ‘later’. Unfortunately, this is a correct observation.

Space and time are both limited by the concept known as ‘a’ ‘tractate’. It is time itself, which confines us to the parameter of limited discussions.

It is the concept of ‘tractate’, which limits us to staying on task rather than chaotically diverting our attention away from the discussion at hand.

The task is to develop understanding regarding how it is we became confined, regarding how it is we became caged in the first place. It is only through understanding the concept of how it is we are 'caged', that we can begin to explore the means of unlocking the door of our cage and stepping 'out' into the realm free of space once again.

Entities of 'knowing' found 'within' the Land of Unlimited Abstracts cannot be compared to each other through the process of 'relative' sequencing.

The concept of which came first and which came second is a concept of time and therefore a region void time and distance lacks such a concept as an innate characteristic of itself.

The concept of sequencing, however, can be found as an element of a subset found within such region, i.e. a universe. This type of time and distance is better known as physical time and physical distance, physical multiplicity and multiplicity of distance.

It is also appropriate to note that abstract time and abstract distance, seamless time and seamless distance, may be found 'within' the unique piece of 'knowing' located 'within' the whole in the form of either an entity located 'within' universes or found 'within' the location void physical time and physical distance.

As such, the concept of travel 'within' the universe is different than the concept of travel 'outside' the universe. 'Outside' the universe travel is not a situation of traveling from here to there for there is no distance found within Zeno (Vol. 5) (fsee Vol. 5)'s 'seamless' abstraction

These two concepts also deserve further examination. Again, we must pull ourselves away from the temptation to digress. Again, we must rely on self-discipline and return to the task at hand.

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13. Understanding how ‘a’ ‘whole’ can be greater than the sum of its parts

When discussing a metaphysical concept of ‘relativistic 1st truth’ or what could be called ‘relativistic 1st principle’, we must gain an elementary understanding of what we refer to as ‘summation’. In our present society, we embrace the concept: The whole is equal to the sum of its parts. The mathematical perception of the whole being equal to the sum of its parts lies at the very core of scientific perceptions generated by observation.

Just because the statement, The whole is equal to the sum of its parts, lies at the heart of observation, does not make it the heart of philosophy nor does such a statement become the heart of religion.

In fact, as we have seen, the statement does not even surface as a factor when we discuss the most basic understanding regarding the three shifting 1st truths. One may ask: How could it be that the whole may not be the sum of its parts?

In the situation of ‘relativistic 1st principle’, there is God/the whole, the universe and the individual/individuality.

These shifting 1st truths, these shifting 1st principles create the situation where there are the unique pieces of ‘knowing’/individuality, there is the summation of the parts - unique pieces of ‘knowing’, and then there is the sum itself.

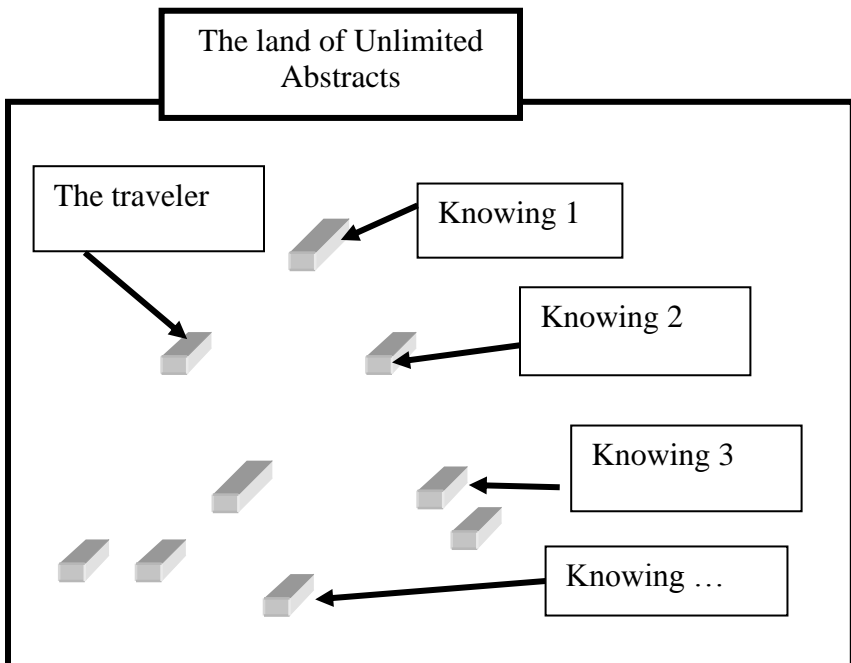
In short there is not just the sum of ‘knowing’ but there is the sum being aware of itself rather than being simply a sum.

The concept of the whole being aware of itself as well as aware of its parts is significantly different to the sum of numbers being simply a sum of individual number values. The sum of numbers is the sum of numbers and exists having no awareness of itself.

The concept of a sum of knowing entities being its own unit of knowing is also different than we find to be the case of ourselves as individuals.

Although we do appear to have awareness of ourselves and awareness of our parts as humans we do not appear to have parts of ourselves which themselves are independent entities of individualistic entities of ‘knowing’.

With this understanding, we can now revisit the Land of Unlimited Abstracts. The whole, the Land of Unlimited Abstracts, now gains the following graphical appearance:



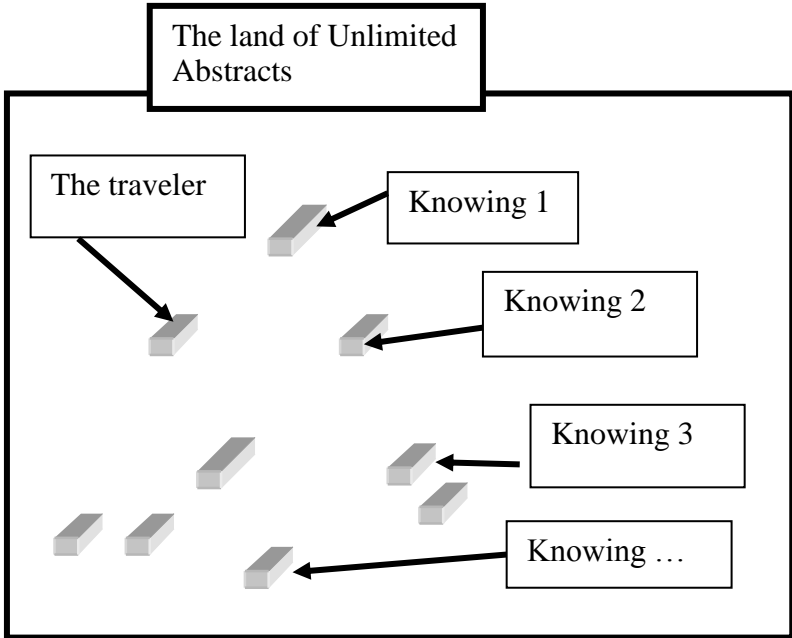
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In such a situation, total knowing does not equal the sum of all knowing but rather total knowing ‘knows’ of itself as the total.

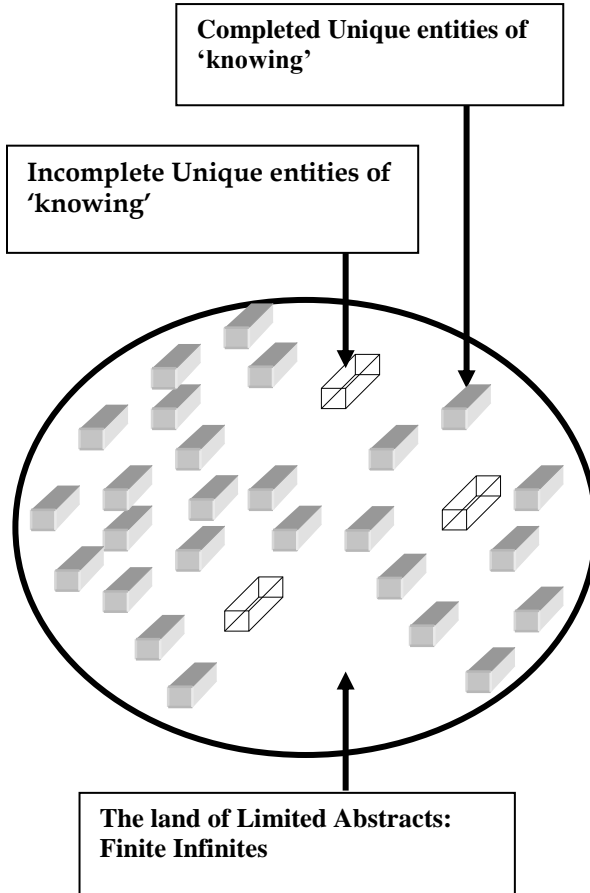
As such, total knowing is an entity itself rather than simply the composite of individual entities of ‘knowing’. The result: The whole is greater than the sum of its parts.

The simplicity of such a statement takes on a form of complexity when one defines the concept of total ‘knowing’, being God.

The complexity expands when one adds the component of God not only having a conscious awareness of summation, but having its own uniqueness in that it has the ability to expand upon itself.

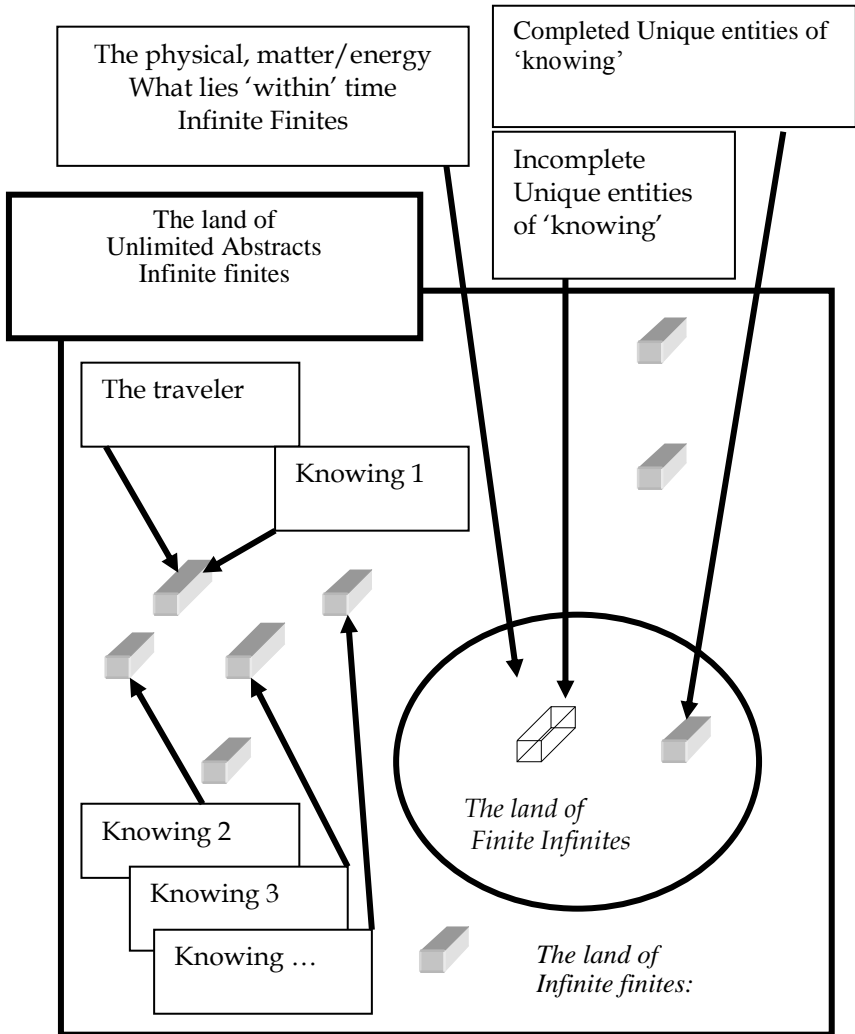


Combined with ...



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... produces:



Oddly enough the abstracts ‘outside’ time, outside the physical, are limited, have no means of ‘growth’.

They are just what they are. Interestingly enough, since these entities of abstractions are located ‘outside’ time and distance, they have no association with the concepts of ‘past’, ‘present’, or ‘future’. This very lack of association demonstrates the significance of ‘knowing’ being added to the land of Unlimited Abstracts via the Land of Limited Abstracts.

However, wouldn’t the land of Unlimited Abstracts be taking on an aspect of time if items are ‘added’ to it? The aspect of time, which would be implied, would be the concept of chronological order.

In fact no such order would be infused ‘into’ the land of Unlimited Abstracts, for the land of Unlimited Abstraction is void both time and distance for time and distance are found encapsulated ‘within’ the entities of ‘knowing’

How can this be? Time and distance become a function of mass and energy, which in turn are found ‘within’ the land of Limited Abstracts.

Thus it is, time and distance become aspects unique to entities of knowing developing ‘within’ the concept of the physical, developing ‘within’ the region of what are ‘perceived’ to be the real.

It appears we come back to complexity again and again. Ockham would not be pleased.

But the whole point of the two lands is that we have various potentials for developing answers to the quest for the holy grail philosophers have been seeking, religion has been seeking, and science has been seeking.

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It appears, depending upon the ‘point of view’ of the ‘region’ determining 1st truth/1st principle that the issue of 1st principle/1st truth is irresolvable. Such a perception emerges out of the lack of understanding rather than emerging out of understanding what has been said.

What has been stated is simply that 1st principle is relative. Each 1st principle is as much 1st principle as another.

Each 1st principle is 1st principle if stating from ‘within’ the region of its emergence.

Each 1st principle gains equal rights to the status of being 1st principle and as such each 1st principle gains the potentiality of being just that, being 1st principle.

As such, each 1st principle gains the equality of potentiality regarding being not just 1st principle but even more importantly, being 1st truth.

Once again, the three 1st principles are: The individual exists, the universe exists, and the whole exists.

In essence, we are establishing a concept known as ‘relativistic 1st principle’. The concept of ‘relativistic 1st principle’ does something ‘for’ the concept of 1st truth, which the concept of ‘constancy of 1st principle’ cannot.

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14. The equality of 'relativistic 1st principle'

'Relativistic 1st principle' leads to 'equality of a floating 1st principle'. The existence of three 1st principles, three 1st truths simultaneously may not seem important but it is the only way to establish the equality of our three means of perception: faith/religion, observation/science, and reason/philosophy.

After twenty-five hundred years of debate, it appears it is only through the process of recognizing the equality of each 1st truth that we can recognize the significance each truth has to ourselves, has to all of humanity, has to perhaps all forms of 'knowing' universally.

It appears it is only through the process of recognizing the equality of each 1st truth that the potential to perceive 'knowledge', perceive abstraction, form unique abstract perceptions, will emerge.

It appears it is only through the process of recognizing the equality of each 1st truth that we will ever be able to resolve the conflict existing, to resolve the conflict perpetually erupting, to resolve the conflict which keeps us divided as a species, as individuals.

Let's examine just how it is that the concept of 'relativistic 1st principle' equates into the concept of equality for all three 1st truths, 1st principle.

The equality of 'relativistic 1st principle

Aristotle: Observation Cosmology	Descartes Reason Metaphysics	Zeno (see Vol. 5) Belief Ontology
1st Principal: The universe exists The physical exists	1st Principle: Individuals exist Individuality exists Knowing' exists The soul exists Distinct/unique/ Multiplicity exists	1st Principle: God exists Summation exists The whole exist
2nd Principle: Individuals exist exists	2nd Principle: God exists	2nd Principle: The physical
3rd Principle: God exists	3rd Principle: The physical exists	3rd Principle: Individuals exist

The result of such a system, of a shifting relative 1st principle based upon relative 'location':

1. Each 1st principle, each 1st truth appears once as 1st truth, 1st principle
2. Each 2nd principle, each 2nd truth appears once as 2nd truth, 2nd principle
3. Each 3rd principle, each 3rd truth appears once as 3rd truth, 3rd principle

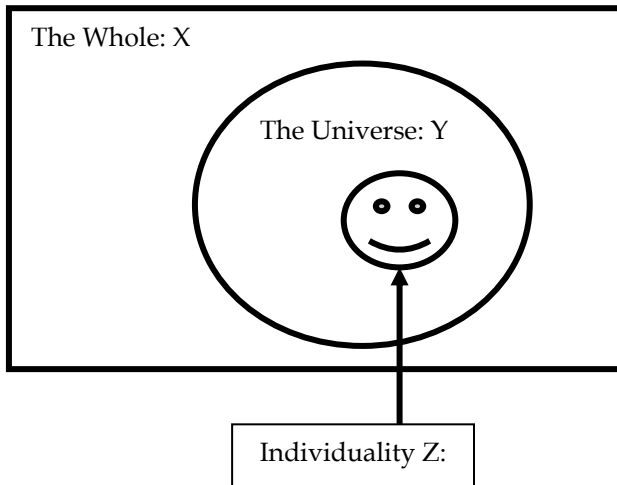
The result: the emergence of a concept which could be called: the Equality of Principle

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15. Resolving the paradox of ‘a’ Cartesian System

Relativistic 1st principle: The process of 1st principle changing as one changes the ‘location of reference moves us from a Cartesian system built upon ‘a’ 1st principle to a system of ‘multiple’ 1st principles. Such a perceptual shift moves us towards what one might term a non-Cartesian system.

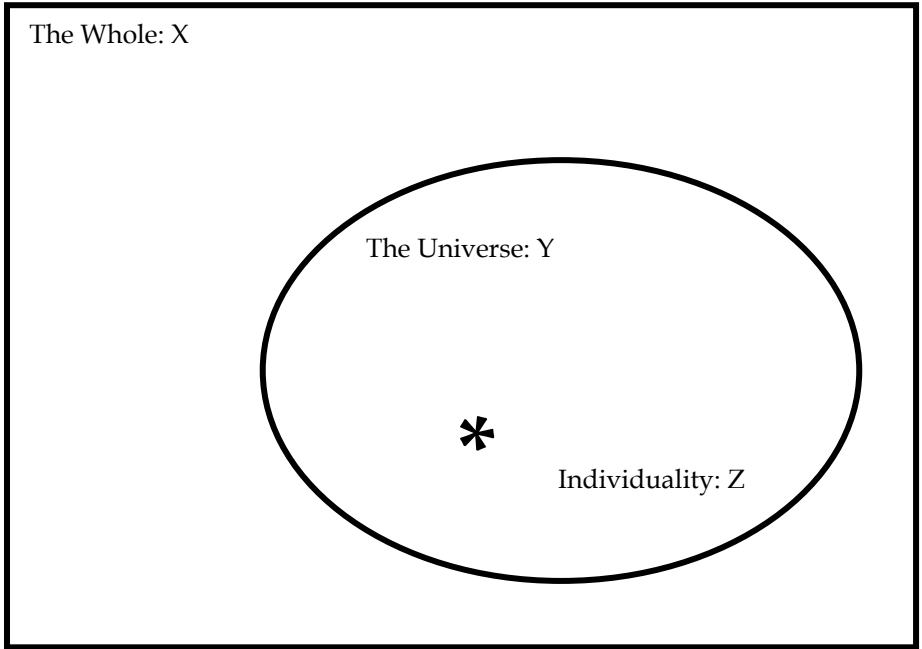
This process can better be understood using graphics. The process becomes:



Regions ‘X’, ‘Y’, and ‘Z’ look familiar because they are the regions from which we initiated the resolution to the Paradox Aristotle established through the natural extension of Zeno’s (Vol. 5) paradox.

With the perspective of the graphic established, we will shrink the size of individuality to better represent the relative size of individuality, the individual, knowing, unique entities with awareness of awareness. Obviously, the true scale cannot be depicted in graphics compatible to this word processing program but we can at least begin to make the effort.

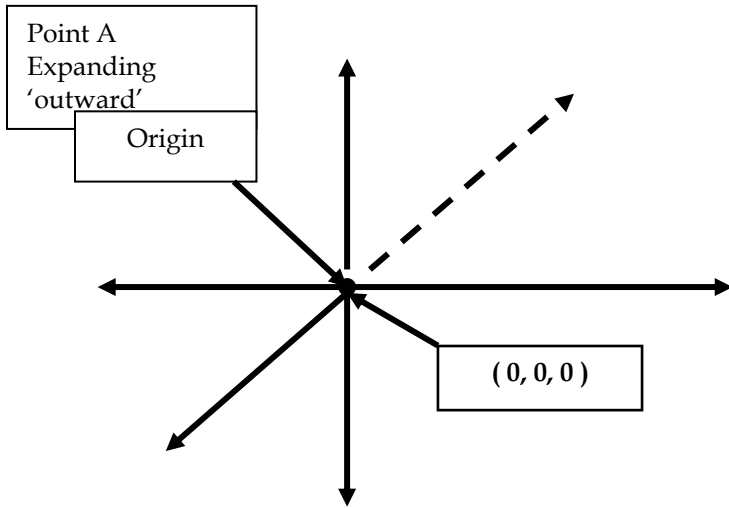
As such, the diagram might better be portrayed as:



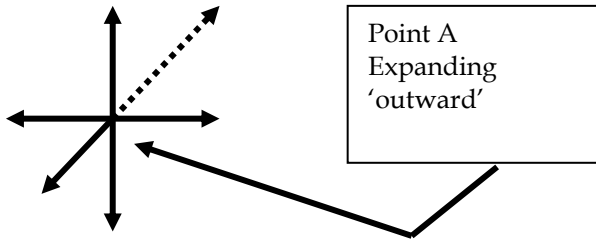
Having made the effort to more closely approximate the three 'locations', we will now proceed to reintroduce our concept of Cartesian space, a Cartesian concept embracing the principle of a 'beginning' having a point of 'origin', of a beginning point having an origin.

With the establishment of an origin we can expand the graphic if we 'move outward' from the point we designate as the 'origin', 'move outward' from the point whose coordinates are $(0, 0, 0)$, 'move outward' from the 'beginning point'. If we implement the process we obtain:

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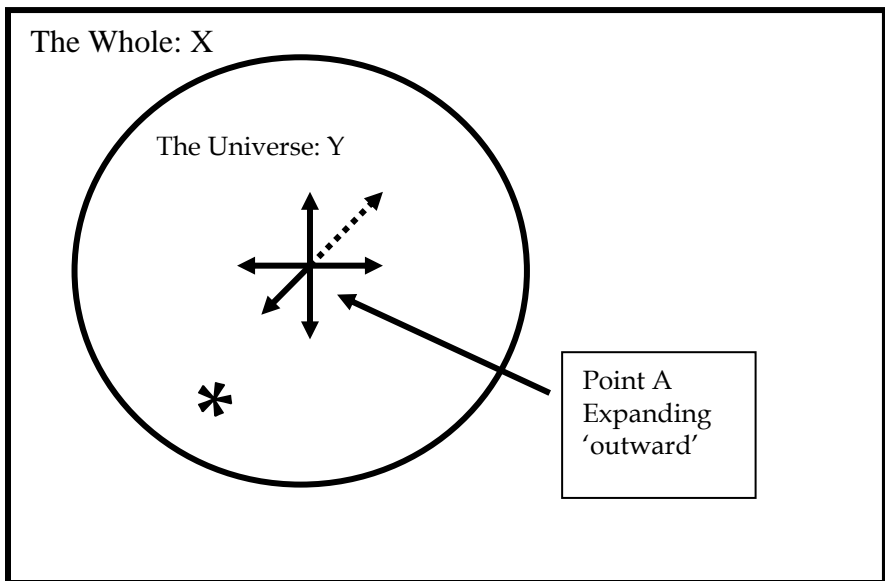
If we shrink this Cartesian concept we obtain:



Having done this we will place this point of origin 'within' each of the three points of 'location': first within the universe, then within the whole, and finally within the individual. We will further examine each unique situation separately.

We will examine each unique situation in terms of why we obtain three different 1st principles. Due to the fact this tractate deals in particular with Aristotle, we will begin by first placing the point of reference, the origin of a Cartesian physical system inside the universe but ‘outside’ the individual, outside the unique perception of one’s individuality, outside of the ‘location’ of one’s consciousness.

Following, these guidelines we obtain:



Now we will call this point of origin located within a spatial universe permeated with time, point ‘A’.

Keep in mind that point ‘A’ is just that, a point. Point ‘A’ is not an awareness nor does it itself have awareness of awareness.

Point ‘A’ does not have consciousness of its own consciousness for it has no consciousness from which to begin.

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Point 'A' is a point and a point by definition has no length, depth, or height.

In essence, point 'A' is nonexistent in the sense of what we perceive existence to be from the point of view of the universe.

Point 'A' is nonexistent in the sense of what 'things' are which is from the perspective a physical universe perceives existence to be.

Point 'A' is, in essence, an abstraction. Point 'A' is.

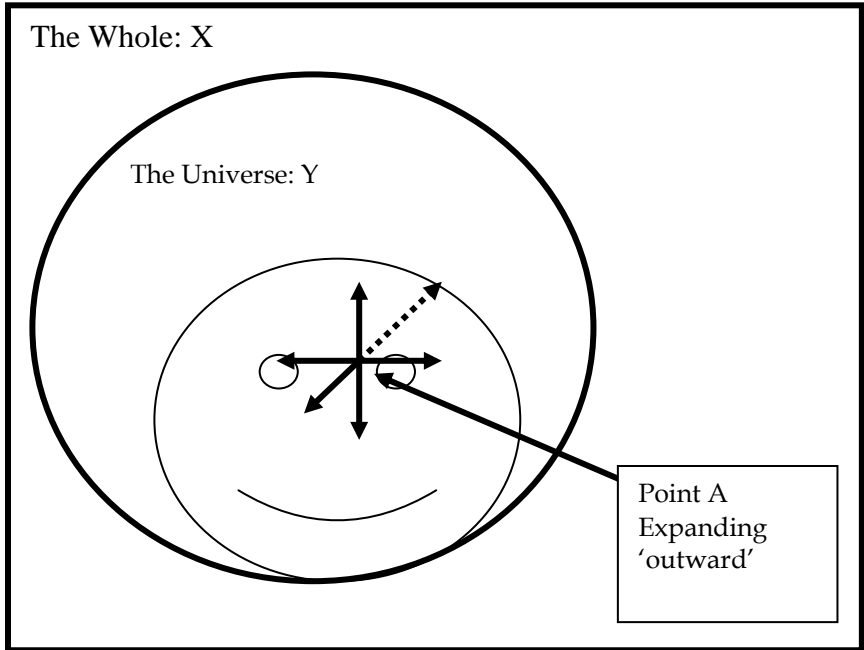
From 'A's' point of reference:

1. The physical exists
2. The physical is observable, measurable
3. Individual Z, is physical in nature.
4. Individual Z, if in fact Individual Z does have the ability to perceive abstraction, understands abstraction because of its unique assembly of atoms and molecules.
5. Abstraction does not exist.
6. Abstraction is simply an understanding of 'perfection' (i.e. a perfect circle)
7. Abstraction, perfection, is simply a natural extrapolation of physical states
8. Abstractions of love, hate, jealousy, desire, etc. exist
9. Abstractions of love, hate, jealousy, desire, etc. are attempts to understand perfect abstraction towards which imperfect abstractions lead.
10. Imperfect abstractions do not exist as abstractions any more than abstractions exist.
11. Imperfect abstractions, as with perfect abstractions such as the perfect, do not exist.
12. Imperfect abstractions can be found in the physical only in the imperfect form found in the reality of the physical

13. The 'outside' to the universe is not physical
14. The 'outside' to the universe is simply an idea and thus an abstraction
15. 'The' 'outside' to the universe, being simply an idea, being an abstraction, does not exist.
16. The net result:
 - a. God, totality, the whole, only exists as the physical, the universe.
 - b. The universe is the ultimate form of reality.
 - c. God is an abstraction
 - d. God is 'dead'
 - e. God does not exist
 - f. The individual only lives while its physical form functions
 - g. The 'knowing' of the individual exists only as long as the individual exists
 - h. Immortality is a myth
 - i. God is nature itself
 - j. While Atheism may not be completely accurate, pantheism, as opposed to panentheism, is completely accurate
 - k. Man can conceive of things which do not exist
 - l. Free will only applies to an infinitesimal period of time for any one individual
 - m. Concepts such as: 'Prey we are wrong.' 'Hope we are wrong.' 'Follow the rules of faith and you may get lucky.' begin to emerge.
 - n. Hopelessness emerges from the understanding: 'A' span of time is 'relatively' insignificant to the 'whole'
 - o. All things emerge from the physical
 - p. All 'things' emerge from Mother Nature including ideas themselves.
 - q. Etc.

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Transferring the Cartesian system to the location representing the individual entity of continuously emerging 'knowing', we obtain:



The point of origin now finds itself located within an entity of 'knowing' which in turn is located within a spatial universe permeated with time. The point of origin, however, is itself located within abstract knowing.

We call this point of origin, point A. Point 'A' finds itself immersed within and surrounded by the universe.

Point 'A' finds itself immersed within and surrounded by a biological sensory vehicle of physical-ness. Being the origin of 'knowing', point 'A' has a sense there may be a limit to physical-ness.

Point 'A' has intuitive sense there may lie an 'outside' to the universe. However, Point 'A' is so far removed from what lies 'outside' the universe it is only able to make one observation.

Point 'A' observes that it is immersed within the physical. As such:

From 'A's' 'new' point of reference we now obtain:

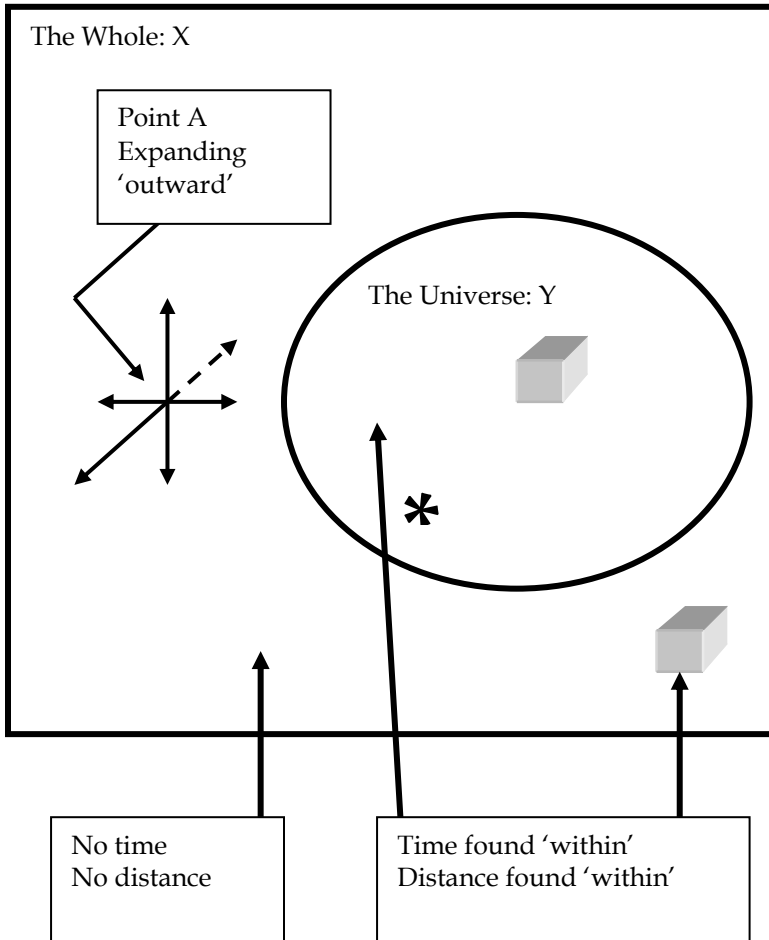
1. The physical exists
2. The physical is observable, measurable
3. Individual Z, is physical in nature
4. Individual Z, if in fact Individual Z does have the ability to perceive abstraction, understands abstraction because of its unique assembly of atoms and molecules.
5. Abstraction does not exist.
6. Abstraction is simply an understanding of 'perfection' (i.e. a perfect circle)
7. Abstraction, perfection, is simply an 'idea'
8. Abstractions of love, hate, jealousy, desire, etc. exist
9. Abstractions of love, hate, jealousy, desire, etc. are attempts to understand perfect abstraction towards which imperfect abstractions lead.
10. Imperfect abstractions do not exist as abstractions any more than abstractions exist.
11. Imperfect abstractions, as with perfect abstractions such as the perfect, do not exist.
12. Imperfect abstractions can be found in the physical only in the imperfect form found in the reality of the physical
13. The 'outside' to the universe is not physical
14. The 'outside' to the universe is simply an idea and thus an Abstraction
15. The 'outside' to the universe, being simply an idea, being an abstraction, does not exist.

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The net result:

- a. God, totality, the whole, only exists as the physical, the universe.
- b. The universe is the ultimate form of reality.
- c. God is an abstraction
- d. God is 'dead'
- e. God does not exist
- f. The individual only lives while its physical form functions
- g. The 'knowing' of the individual exists only as long as the individual exists
- h. Immortality is a myth
- i. God is nature itself
- j. While Atheism may not be completely accurate, pantheism, as opposed to panentheism, is completely accurate
- k. Man can conceive of things which do not exist
- l. Free will only applies to an infinitesimal period of time for any one individual
- m. Concepts such as: 'Prey we are wrong.' 'Hope we are wrong.' 'Follow the rules of faith and you may get lucky.' begin to emerge.
- n. Hopelessness emerges from the understanding of 'a' span of time being 'relatively' insignificant to the 'whole'
- o. All things emerge from the physical
- p. All 'things' emerge from Mother Nature including ideas themselves.
- q. Etc.

Transferring the Cartesian system to the location of the 'whole' of continuously emerging 'knowing', we obtain:



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Now we once again will call this point of origin located within timelessness, point 'A'.

In a sense, it is inaccurate to depict a Cartesian system lying 'within' such a location for the location is void of time and distance existing as universal abstractions.

Time and distance only find themselves 'encapsulated' 'within' the unique entities of consciousness, which have uniquely 'moved' through both time and distance while 'traveling' 'within' the physical, 'traveling' 'within' the universe 'within' which time and distance are found to exist as 'universal' entities (universal in terms of the limits of the physical universe itself).

From 'A's' 'new' point of reference we now obtain:

1. The physical exists
2. The physical is observable, measurable
3. The physical of individual Z, is physical in nature
4. The abstract of individual Z is abstract in nature
5. Individual Z, if in fact Individual Z does have the ability to perceive abstraction, understands abstraction because its unique assembly of atoms and molecules allows the abstract as an entity to 'observe' the physical.
6. Abstraction does exist.
7. Abstraction understands 'perfection' (i.e. a perfect circle)
8. Abstraction, perfection, is separate from, yet found both 'inside' and 'outside', the physical
9. Abstractions of love, hate, jealousy, desire, etc. exist
10. Abstractions of love, hate, jealousy, desire, etc. are not attempts to understand perfect abstraction but exist as unique entities, exist as 'perfect' variations of 'perfection'.

11. Imperfect abstractions do not exist as ‘imperfections’ but rather exists as ‘perfect’ entities of themselves.
12. Perceived imperfect abstractions, as with perfect abstractions such as the perfect, exist.
13. Perceived imperfect abstractions can be found in the whole only in the imperfect form found encapsulated ‘within’ a unique entity which developed from ‘virgin consciousness’ having experiences ‘within’ the reality of the physical
14. The ‘outside’ to the universe is not physical
15. The ‘outside’ to the universe an abstraction
16. ‘The’ ‘outside’ to the universe, being an abstraction, exists.
17. The net result:
 - a. God, totality, the whole, exists as the whole.
 - b. The whole and its parts, the universe and the individual, are the ultimate form of Reality.
 - c. The whole is.
 - d. The whole exists.
 - e. The physical individual lives while its physical form functions
 - f. The ‘knowing’ of the individual exists ‘eternally’ not because the ‘knowing’ moves through time endlessly but because the ‘knowing’ of the individual exists in a region of timelessness, exists in a region where time is a function found ‘within’ the ‘knowing’ of the individual.
 - g. Immortality exists because unique entities find themselves immersed in a ‘region’ void the universal presence of both time and distance.
 - h. The whole is a unique entity itself.
 - i. The whole has its own ‘understanding’ of what ‘is’ through it’s understanding of what it is the sum of all its parts ‘creates’.

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- j. While Atheism may not be completely accurate, pantheism, as opposed to pantheism, is accurate in terms of what we are 'able' to perceive at this point in time
- k. Man and other forms of 'knowing' can conceive of things which do not exist
- l. Free will only applies to an infinitesimal period of time for any one individual
- m. Concepts such as: 'You are unique.' 'I am unique.' 'Our physical needs and appearances are not what we have in common. What we have in common is our need to develop uniquely as abstract knowing.' 'We, you and I, you and I together, add to the emergence of the very uniqueness of the whole itself.' begin to emerge.
- n. Hope emerges from the understanding of 'a' span of time being 'relatively' significant to the 'whole' for the whole cannot be uniquely the whole without all of its parts, including your unique 'knowing'
- o. Virgin consciousness 'develops into unique 'knowing' and emerges from the physical
- p. One means by which unique 'knowing evolves is through 'traveling' and 'emerging' from Mother Nature. This applies to the concept of unique ideas themselves.
- q. To the 'whole' one 'span of time' has no more significance than another 'span of time' located within unique entities of 'knowing' because 'spans of time' have no significance to the whole for time is not found as 'an' element of the whole but rather is 'an' element of individual entities.
- r. Etc.

Things emerge from the physical, emerge from Mother Nature and 'enter' the abstract.

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The physical emerges from 'within' the abstract and unique experiencing, creating, 'knowing' can develop from experiencing 'within' this 'region'.

Newness emerges through the process of being separated from totality through a process called 'exclusion through inclusion' versus the more commonly understood concept of 'exclusion through separation'.

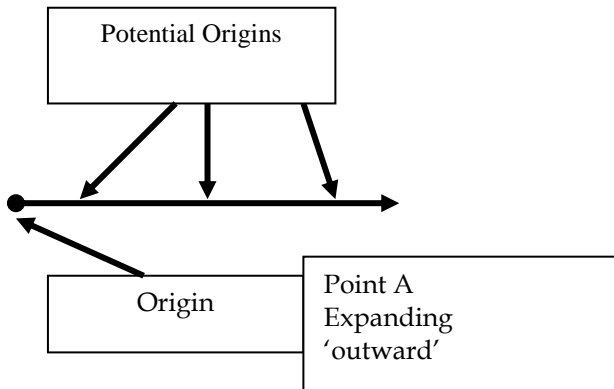
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16. Reopening the walls of confinement

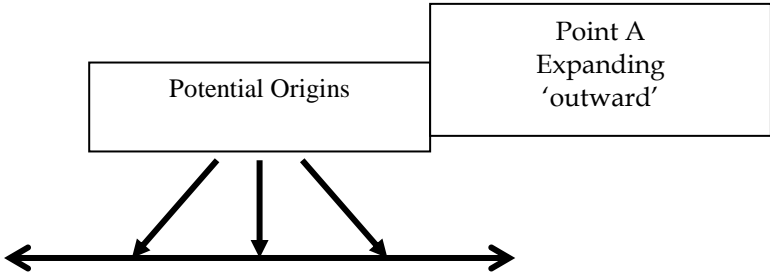
A Cartesian system implies a 'beginning' and an 'end' even though the 'end' may not be perceivable.

A Cartesian system 'going' from here to there, going from infinite 'smallness' to infinite 'largeness' suggests all 'things' lie somewhere between the two. This in turn suggests totality is the summation of all 'things'.

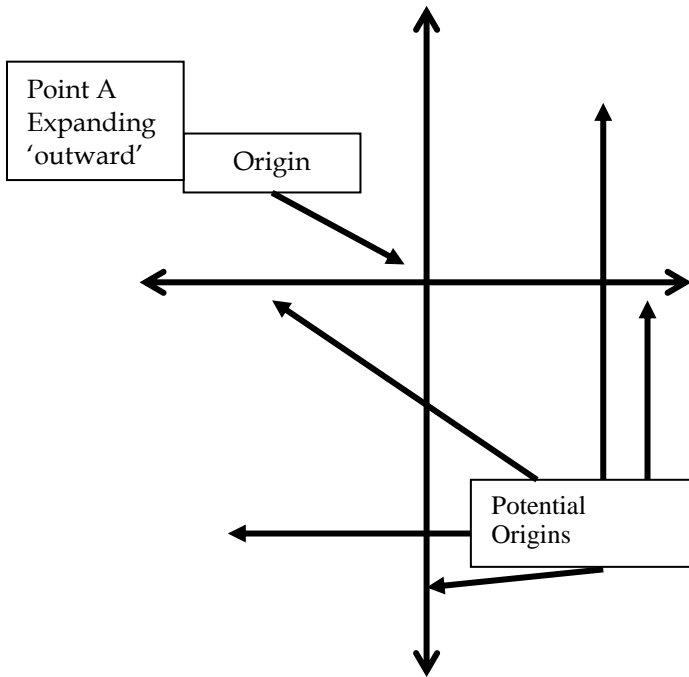
'From' beginning towards the end is the perceptual direction Aristotle initiated. This does not imply only 'one' direction of perceptual observation. Such a perceptual observation has a seemingly infinite number of possibilities:



... and

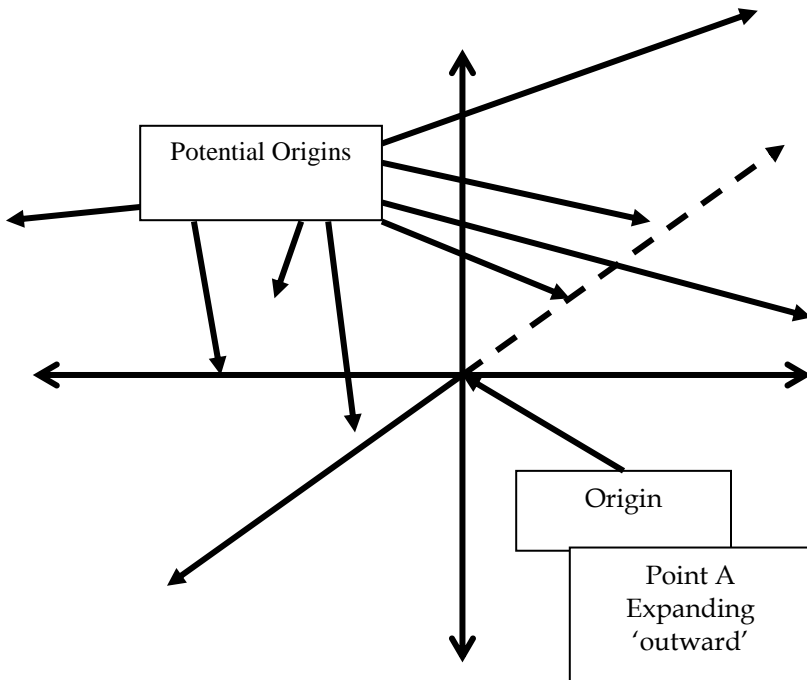


... and



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... and



By no means did Aristotle 'limit' us in our ability to perceive. Aristotle did not have the 'power' to 'control' us.

Aristotle simply took the step towards examining the universe, examining Zeno (Vol. 5) (fsee Vol. 5)'s concept of multiplicity. Aristotle took the step towards examining all 'things' found 'within' the universe. In essence, Aristotle began an examination of the region of Limited Abstracts.

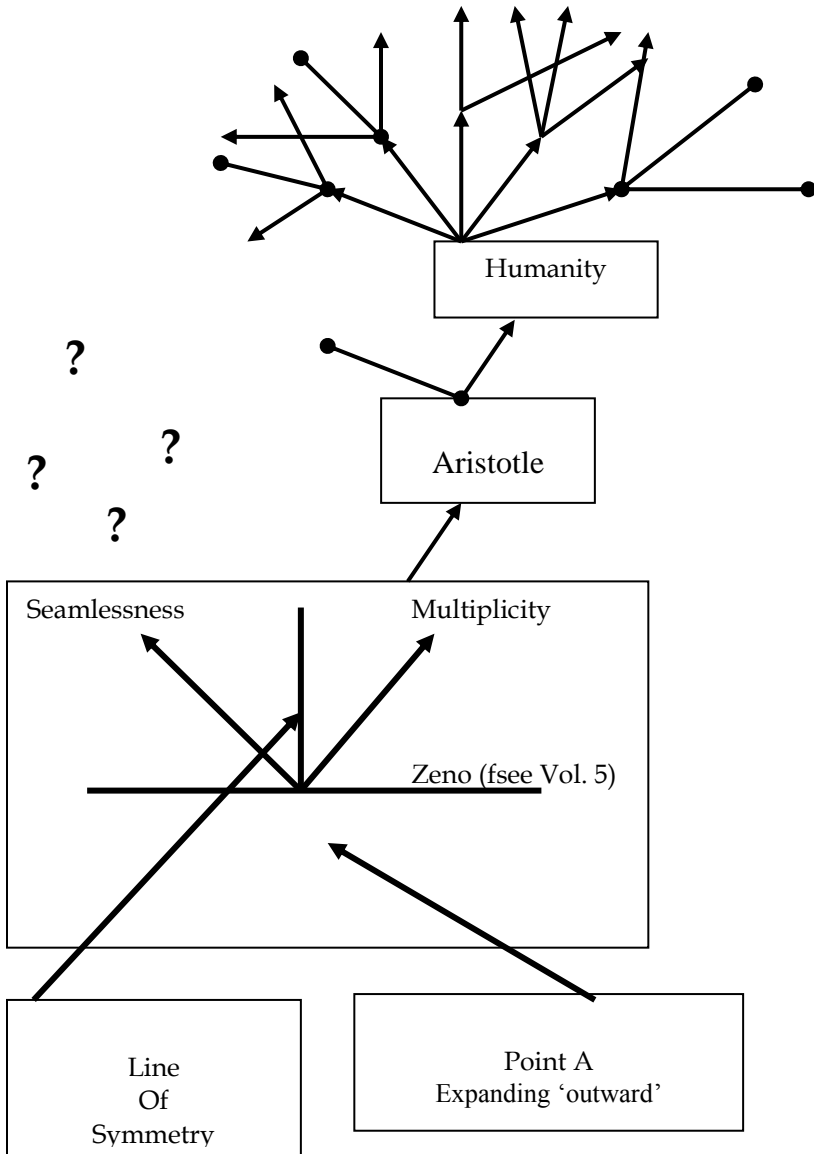
Unfortunately, we, humanity, took this to be 'the' way and the only way to go. We ignored abstraction.

We ignored going back to Zeno (Vol. 5). We ignored taking 'a' step towards understanding seamless, abstraction.

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When one maps humanities perceptual historical path beginning with Zeno (Vol. 5), one obtains:



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The question becomes: What happened? Why did we ignore the other half of Zeno (Vol. 5) (see Vol. 5)'s implied system?

We forgot the second half of Zeno's (Vol. 50 implied system because it is easier to 'believe' what one sees than to believe one's rationality.

The last perceptual means of development to succumb to the principle, 'Seeing is believing.' was philosophy. As we discussed earlier in this tractate, philosophy held out admirably for almost two thousand years before it joined the ranks of science and religion in embracing this principle.

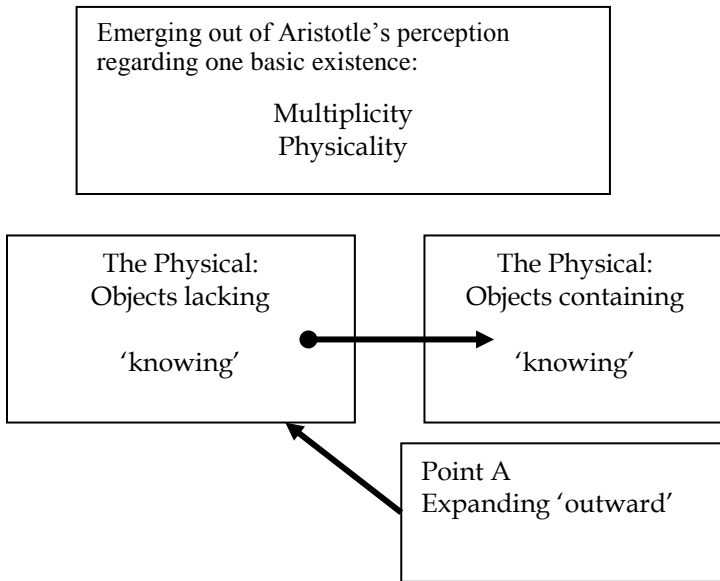
As the last graphic suggests, we moved collectively towards the concept of 'The universe exists and we are in the universe.' As such, we accepted an inside to the universe.

We accepted a Cartesian perception of 'beginning/end' and rejected the concept of multiplicity/physicality and seamless/abstraction existing simultaneously in an independent yet dependent manner.

For that matter we even left behind the concept of abstraction being 'the' form of existence and the physical being simply an illusion. With the acceptance of an 'inside' but not an 'outside' to the universe we moved towards the concept of monism verses pluralism.

Now why mention it as monism verses pluralism rather than as monism verses dualism? The reason might better be depicted graphically than verbally:

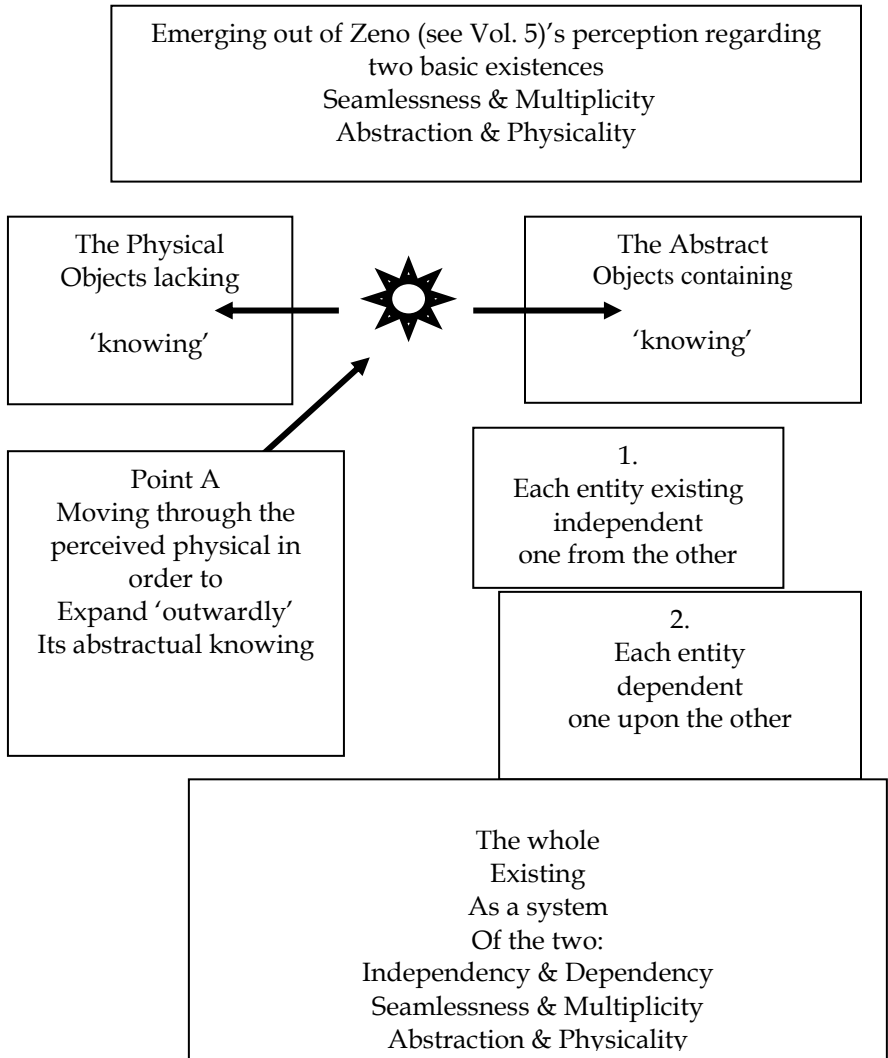
Monism verses dualism:



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In a sense, the above is simply a line of continuum representing monism. Such a continuum develops through the perception of consciousness being an innate characteristic of unique physical structure.

Monism verses pluralism:



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You may notice there is a lack of a ‘connecting’ line. The lack of such a line implies the two are separate entities.

It does not imply one does not affect the other, nor does it imply the two are not interconnected, interwoven.

Within ‘a’ system of symbiotic panentheism, the growth of abstract concepts evolves and is ‘created’ through growth of ‘virgin consciousness’.

Virgin knowing expands uniquely through the parameters of free will choosing in an uninfluenced manner how it will do so. Free will choosing to grow uninfluenced by stability and perception of what ‘is’ ‘outside’ the physical.

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17. What it means to Humanity specifically and all forms of virgin consciousness universally generally

The result generated by the new metaphysical perception of symbiotic pantheism, the individual being God, leads to a concept of infinite expansion of abstraction through growth.

To put it another way, the result leads to opening the door to Humanity's prison.

This may not seem like such a significant concept until one begins to reflect upon the question: Does confining humanity, does encaging humanity, lead to an increase in violence? If such is the case, then 'opening the 'walls' Aristotle built around the physical, may lead to a reduction of human violence universally...

If such is the case then perhaps the detail given to the re-examination of Aristotle's system may not be insignificant after all.

Aristotle's 'closed system' closed us off from the abstract and 'placed' us 'within' the physical.

Aristotle's system imprisoned us and as such we moved forward with our mimicry of the physical as opposed to our option of moving toward the perception of being abstract.

Physical hedonism became rational behavior and abstract hedonism became irrational.

Mimesis, as described by Renee Girard, grew out of the closed system initiated by Aristotle. Mimeses is the act of learning behavior through the act of mimicry. Mimesis is the act of mimicking the physical animalistic behavior we find all around us. Mimesis becomes what we embrace since it is what we ‘see’.

The concept of ‘altruistic’ behavior becomes just that ‘altruistic’ since we cannot ‘see’ it’s abstract rationality. Altruistic behavior therefore appears to be baseless thus ‘altruistic’.

By opening up Aristotle’s system and establishing the rationale of abstract existence we move ‘altruistic’ behavior to the level of simply being reasonable and we move animalistic behavior to the level of being irrational behavior for an entity encapsulating abstractly perceptual abilities.

Physical hedonism thus gives way to abstract hedonism and becomes rational only if one ‘wishes’ to perceive oneself as being simply a physical ‘thing’, perceive oneself as being simply temporary.

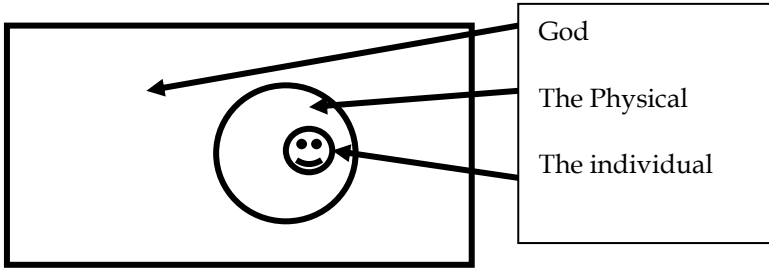
The result:

Responsibilities emerge:

1. The first responsibility: to universally protect the ‘right’ of virgin consciousness (one’s self and others equally) to journey unimpeded
2. The second responsibility: to journey unimpeded

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The understanding of ‘a’ solution to the paradox Aristotle initiated can be graphically depicted. Using Ockham’s razor to the maximum, we obtain the graphic:



Generically speaking: we obtain symbiotic pantheism or more simply put: the individual being God.

As such, should the universe ‘dissolve’, ‘implode’, ‘die’, we will remain ‘within’ abstraction, we will remain a part of the whole and nobody can take that away from you regardless of any denials on their part.

But doesn’t this do just what Aristotle did to Zeno’s (Vol. 5) ‘system’? Isn’t enclosing abstraction in a ‘box’ in essence the same as enclosing humankind in a circle?

Surprisingly, no it is not the same thing but that also is another topic found outside the scope of this tractate

If we must wait to understand the true nature of freedom, then where are we to go from here? We are about to examine perhaps one of the most treasured dreams of humankind. We are about to examine the potential reasonableness of freedom existing ‘within’ the confines of time. We are going to move forward in time itself.

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We are going to leave Zeno (Vol. 5) (see Vol. 5) – 500 BC and Aristotle – 384 BC and visit Boethius – 480 AD.

And now we understand

Aristotle is a vital link in moving our perceptual understanding forward regarding the ‘system’ being filled with Cartesianism, into that of being ‘the’ system filled with both Cartesianism and non-Cartesianism.

As such, systems with a beginning end format and systems without a beginning end format, with the help of Aristotle, now have a location within which each dominates.

As such, the understanding regarding the role of the Cartesianism and non-Cartesianism as well as the understanding regarding the interrelationship between Cartesianism and non-Cartesianism no longer remain in a state of confusion. Even more interestingly, the existence of such an interrelationship is not only recognized as a significant aspect of the ‘larger’ system but it is now understood how Cartesianism and non-Cartesianism interact one with the other.

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Symbiotic Panentheism²

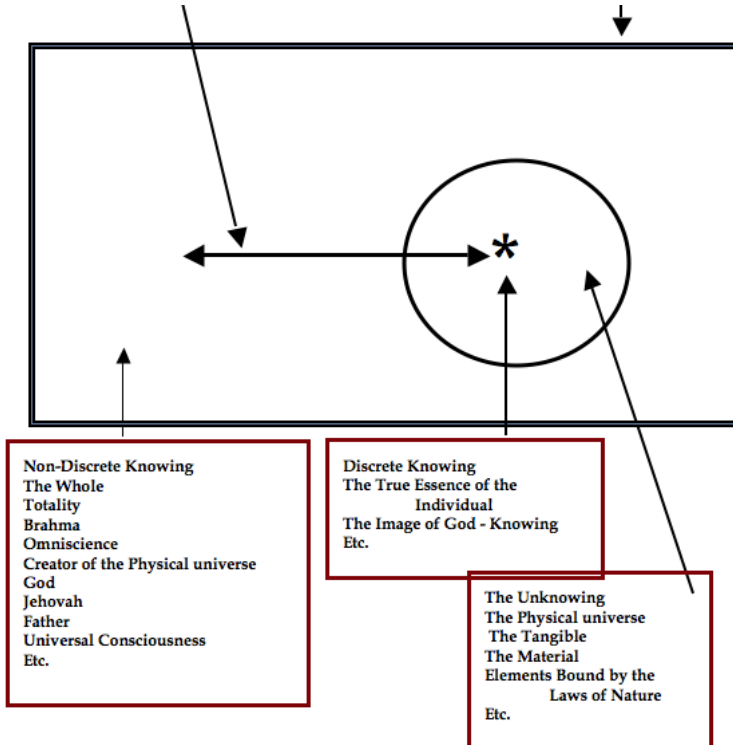
Symbiosis

The Whole affects the parts.

The parts affect the Whole

Panentheism

All in the Whole / God



2000 CE
Understanding Reality Evolving

² Why add the adjective 'Symbiotic' to the noun Panentheism? There are, as with all nouns, many subgroups of the noun. In the case of panentheism there are many types of panentheism. Within the works produced by the author it is symbiotic panentheism which provides the answers to the third question: Why? Why does the physical universe exist? Why do we, you and I, exist? Why did Universal Consciousness create Discrete Consciousness? Why was nothingness created? Why have we been unable to resolve age old philosophical, religious and scientific paradoxes and puzzles? Etc.

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Preview

Volume 6

Panentheism

Addressing

Free Will and Divine Foreknowledge

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A Panentheistic Series

Volume 6

Panentheism

*Resolving the Problem
of
Divine Foreknowledge
And
Free Will
via
A New Metaphysical Perception of Reality*
❖
Symbiotic Panentheism

•

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Pantheism resolving the issues of ...

- **Divine Foreknowledge Void Free Will**
- **Free Will Void Divine Foreknowledge**
- **Free Will Void the Laws of Nature**

Part I: Creating the paradox of ‘the’ System ‘containing’ free will

1. Introduction

Free will confined within the boundaries of determinism is simply an illusion of free will.

‘There can be little question that Boethius, more than any other philosophical author, helped the great Schoolmen to retain a general comprehensive view of the world as a whole, in spite of the distractions of their minute inquiries.’^{vii}

Boethius presented humanity with a model of a metaphysical system, which led to an understanding regarding how it is men retain free will within the parameters of an all-knowing entity.

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Boethius' metaphysical system describes an omniscient God and It's interrelationship to free will. Examination of Boethius' metaphysical system becomes the point of the first part of this tractate.

The second part of this tractate is an examination of a means by which we can embrace such a system while freeing ourselves of the contradiction divine foreknowledge, determinism, pre-destination, or predestination impose upon the very concept of 'free' will.

Paradoxically, the process of freeing ourselves of the confines of determinism is accomplished through a process of removing free will from the realm of determinism and then reinserting free will back into determinism through a process of 'separation through inclusion' versus 'separation through exclusion'.

The exploration of 'separation through inclusion' versus 'separation through exclusion' is itself fully explored in Tractate 12: Russell. Although the in depth understanding regarding the concept of 'separation through inclusion' must wait for the Russell Tractate, we will initiate the understanding regarding such a concept within this tractate.

Boethius argued we must accept free will as being recessive, submissive to divine foreknowledge, determinism, pre-destination, and predestination. Now if submissive independence is not an error, what is?

Is Boethius to blame for our having been unable to resolve the paradox regarding free will and divine foreknowledge?

The answer is no. We are now the ones responsible for not resolving the issue regarding the paradox of the simultaneous independent existence of free will and determinism.

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Philosophers have expanded our understanding of abstraction and scientists have expanded our understanding of the physical. Now it is up to us to merge the two sets of knowledge.

We have the knowledge. Therefore, it is up to present day metaphysicians to assemble these pieces of the puzzle and create a new metaphysical model.

An alternative metaphysical perception, metaphysical model, to Boethius' metaphysical perception exists and is presented within this tractate.

The problem is to gain the attention of religion, philosophy, and science, all of whom have rejected the very validity of metaphysics itself.

With this in mind, let's examine what it was Boethius laid out for us as a metaphysical perception.

Let us then proceed to examine why this metaphysical system was accepted as a logical argument.

We will then examine why such a metaphysical model advanced intact through history followed by an examination as to why it is we have not yet discarded this metaphysical system.

Finally, let us examine why it is we can now file Boethius' system away as an interesting perception found within the annals of philosophical history as opposed to its status of being an unresolved perplexing paradox of philosophical perception...

ⁱ **Question:** What were Aristotle's own views regarding the existence of God? The sentence implies that he was an atheist. **Answer:** This is not to imply that Aristotle was an Atheist, rather it is to imply that the perception of reality acting within 'what is' leads to historical development of the 'lack' of 'a' causative force of the universe, leads to the historical development of a Hegelian foundationless system lacking the concept of 'beginning'/'end' as Eastern philosophy suggests.

ⁱⁱ **Question:** Why were those repercussions unavoidable? **Answer:** Certain types of 'action' leads to what we perceive to be 'unavoidable' reactions. An example: If one steps off a cliff, one will fall. Now this not need be the case for one may step off a cliff and find one is held up by an invisible floor, however, the most likely result, the most assured result of stepping off a cliff is that one will fall. Confining, placing a person within a sensory deprivation chamber can eventually lead one to forms of violent actions while within the chamber in order to find a means of gaining sensory input once again. Now granted the universe is 'quite' large, but it becomes confining nevertheless when one establishes a 'boundary' to the universe. The 'boundary' Aristotle established is the limit of matter, energy, time, and distance.

ⁱⁱⁱ **Question:** Why use the "caged animal" metaphor? **Answer:** Renee Gerard suggests humanity learns behavior through mimicry. The 'caged animal' metaphor simply uses the concept of mimicry and applies a natural understanding of what happens to 'free animals' being 'caged' to that of humanity being 'caged through the limiting of knowledge itself.

^{iv} **Question:** Would people of religious faith agree with you on this point? **Answer:** In spite of the fact that people of faith often wish to dismiss science, it science finds enough factual evidence to support their claims, for the most part, even people of faith eventually accept the findings of science. As such they either learn to the scientific concept around their religion or they mold their religion around the scientific concept. i.e. the earth is spherical, the sun is the center of the solar system, man can fly, ...

^v **Question:** The word "suppressed" implies conspiracy and intent. Are you sure it was intentional, or simply a consequence or by-product? **Answer:** It was intentional – see Zero – The Biography of a Dangerous Idea, by Charles Seife, Viking Penguin, 2000

^{vi} **Question:** Are you being fair in stating that Philosophy sold out humanity? **Answer:** Absolutely! Philosophy has become 'a' toy of the academics and as such has shut itself off from the public. The only philosophers recognized as having any form of authenticity are those whose credentials include: Professor, Dr., affiliated with..., from the University of..., etc. It is not the idea, which has merit with 'philosophers' but the source.

^{vii} Boethius, The Consolation of Philosophy, Penguin Books, 1969, England, Victor Watts, Merton College, Oxford.